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A N

E S S A Y

On the AGREEMENT betwixt

Ancient and Modern

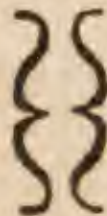
PHYSICIANS:

OR A

COMPARISON

Between the PRACTICE of

HIPPOCRATES,



SYDENHAM,

AND

GALEN,

BOERHAAVE,

I N

A C U T E D I S E A S E S.

Intended to shew,

What the PRACTICE of PHYSICK, in such Distempers, ought to be.

By JOHN BARKER, M. D. Physician to the ARMY, and Fellow of the ROYAL COLLEGE OF PHYSICIANS.

Ὅστις δὲ ταῦτ' ἀποβαλὼν καὶ ἀποδοκιμάσας πάντα, ἑτέρω ὁδῷ, καὶ ἑτέρῳ χήματι ἐπιχειρῆσει ζήσει, καὶ φησὶ τι εὐρηκέναι, ἔξηπάτηται, καὶ ἔξαπαλαῖται. ἀδύνατον γὰρ—
HIPPOCR. De prisca Medicinâ.

L O N D O N,

Printed for G. HAWKINS, at Milton's Head in Fleet-street. MDCCLXVIII.





T O

Dr. *WILMOT*.

S I R,

AS the following Sheets
were drawn up with a
Design to rescue the
Art of Physick from the Re-
proaches of the Ignorant, and
to prevent People from being
deceived by Empiricks, and

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illi-

illiterate Pretenders to it, they naturally claim the Protection of all such as have the Honour of the Profession, and the Good of Mankind at Heart: It was for this Reason that they were submitted to your Inspection, before they made their Appearance in the World; and, as you was pleased to honour them with your Approbation, I now take the Liberty to address them to you in this publick Manner.

You have, indeed, a Right to this publick Testimony of
my

DEDICATION.

v

my Respect; for, by the *Hippocratic* Oath, a Physician is bound *to honour the Master who has instructed him in his Art*; and it is not without some Degree of Vanity, that I take this Opportunity to acquaint the Publick, that whatever my Knowledge in *Physick* may be, I am indebted for a great Share of it to the Instructions which I received from Dr. WILMOT, during my Attendance, some Years ago, at *St. Thomas's Hospital*.

That you may long live to
be an Honour to the Art
which you profess is the fin-
cere Wish of,

SIR,

Your most obliged,

and most humble Servant,

Cecil-Street,
May 20,
1747.

JOHN BARKER.



T H E
P R E F A C E.

THE following Effay was the Employment of some leisure Hours. It was occasioned by some Disputes in *Physick* which have lately happened, and which it is needless here to mention. It is a very ancient Observation, and has been often verified by Experience, that nothing tends so much to cast a Reproach upon the Art, as the Differences which sometimes arise amongst those who practise it: For when People see these Dissentions, they are apt to conclude, that Physicians have no certain RULE, or METHOD of *Practice* to pursue, but that
the

the Cure of the Sick depends upon Chance alone.

The principal Design of this Essay is to wipe off this Reproach, by shewing, that there is such a *Rule of Practice*, at least in acute Distempers; and that the best Physicians, in all Ages, in treating these Distempers, have acted conformably to this Rule.

As this was my Design, it would have been foreign to my Purpose to have meddled with any of the Controversies which have been lately set on foot; what I have said therefore, relates no farther to them, than as it may serve for a Test to distinguish how far *Bleeding, Purging, &c.* in any particular Case, is agreeable to the *General Rule of Practice* here spoken

2

spoken

spoken of, which was first taught by HIPPOCRATES, and which has been strictly followed by the most eminent of his Successors, down to the present Time.

If the Reader expects to meet with any Personal Reflections, in the ensuing Pages, upon any One, I must tell him before-hand, that he will be disappointed: For I have been taught, by one whose Dictates all Ages have revered, “ that it is the Business of
“ a Physician to make new Discoveries in Science, or to perfect such
“ as are already made, rather than
“ to spend his Time in censuring or
“ depreciating others.” *

As to the Reception which this Essay may meet with in the World,
I am

* HIPPOCRATES, De Arte.

The P R E F A C E.

I am not very sollicitous about it. I am not weak enough to expect that a *Defence of the Art of Physick* will be much relished by the Publick, who, in general, are glad of any Occasion to run it down: and as for the Gentlemen of the *Faculty*, they will be apt to cry out, with HECUBA,

*Non tali Auxilio, nec defensoribus
istis*

Tempus eget —

Let it be so.—I shall yet have the Satisfaction to think, that, if I fail in my principal Design, my Time will not be entirely thrown away, since by shewing *what Physick is*, and *what Physicians ought to be*, I may possibly prevent *some few* from being imposed upon by *Empiricks*, and ignorant Pretenders to the Art.

Should

Should it be objected, as perhaps it may, that there is nothing new in the following Essay; my Answer is, that I do not pretend to instruct such as are already *Physicians*, according to the true Sense and Meaning of the Word; but many, who go under that Denomination, may perhaps meet with some Things which they were not before acquainted with. However, if they should not, they will at least see the Substance of what has been delivered down to us, by past Ages, with relation to the Management of acute Distempers, collected together, and reduced into the Compass of a few Pages: For, to make use of the Words of the learned Dr. FREIND, “ What else was done by
“ the celebrated Writers of Antiquity,
“ the Founders of Medicine, amongst

“ the *Greeks* and *Arabians*, or what
 “ other End did they ever propose by
 “ their Studies, but to find out *what*
 “ *it is to follow* NATURE ; to fol-
 “ low her, however, in such a Man-
 “ ner, as to call in the Assistance of
 “ ART, whenever it was necessary to
 “ *restrain* her, or to *direct* her Ef-
 “ forts * ?” And the true Method
 of doing this is here attempted to be
 shewn.

* De Purgantibus.

E R R A T A.

Page 33. l. 3. *for* Merit, *read* Credit.

39. l. 17. *dele* conclude.

40. l. 10, &c. *for* a Hæmorrhage, *r.* an Hæmorrhage.

47. l. 1. *for* Power, *r.* Use.

162. l. 19. *for* the *Hypotheses*, *r.* the Weakness of the
Hypotheses.

262. l. 13. *for*, now fully proved, *r.* thus fully proved.

263. l. 2. *for*, and it is, *r.* and *as* it is.

A N

A N

E S S A Y, &c.

C H A P. I.

THE *Art of Physick*, as HIP-CHAP. I.
 POCRATES tells us, *is the most* I.
excellent of all Arts, but he takes
 care at the same time to inform us, that,
 by reason of the Unskilfulness of some
 who practised it, and the Folly of the Vulgar,
 who take up Opinions too hastily, and are
 unable to distinguish between *real* and *no-*
minal Physicians, it's Reputation was sunk
 to so low an Ebb, that it was esteemed
 the most despicable of all Arts*.


B

I

* Ιητρικὴ τέχνη μὲν πασέων ἐστὶν ἐπιφανεστάτη. διὰ δὲ ἀμαθίην τῶν τε χρωμένων αὐτῇ, καὶ τῶν εἰκῆ τὰς τοιάσδε κρινόντων, πολὺ τι πασέων ἤδη τῶν τέχνην ἀπολείπειται. HIPPOCRAT. Lex.

CHAP. I will not presume to make a Comparison between the State of Physick in those dark Ages of the World, and in this enlighten'd one; but as it is too evident that the Credit of the Art is rather declining than the contrary, and that **EMPIRICISM** is daily gaining Ground, it is justly to be feared that, in future Times, Physick may once again be brought so low, as to be esteemed the most base and contemptible, instead of the most excellent of all Arts, and come to be exercised, as **GALEN** complains it was formerly, by illiterate Quacks, and People bred up to Trades, and manual Employments, instead of Men of an ingenuous and a liberal Education.

There is but too much Reason to believe that one of the Causes which has contributed to lessen the Credit of the Art, is the Unskilfulness of *some* who practise it; but as, on the other hand, it cannot be denied that the present Age has produced as great a Number of learned and judicious
Phy-

Physicians as perhaps any Age can boast CHAP.
of, whilst the Number of such Pretenders I.
to the Art, as HIPPOCRATES speaks of, is, 
I am willing to believe, but small, it can
hardly be supposed to be owing to them
alone, that the Art of Physick is not in
such Esteem as it was formerly: We
must therefore look for some other Cause
to account for this Effect, and what can
we so reasonably and justly impute it to,
as that which HIPPOCRATES takes notice
of, in the Passage above cited, namely, the
Incapacity which the generality of Mankind
lie under of judging of the true Merits of
Physicians, and their Art? for People, by be-
ing frequently disappointed in their Expec-
tations, will naturally come, at length, to
think meanly of the Art itself.

Amongst the Objections which we fre-
quently hear made to the Art of Physick;
the greatest, and indeed the only material
one, is the Disagreement which sometimes
happens amongst Physicians in the Practice
of their Art. For when People hear of

CHAP. these Dissentions, they hastily conclude that

I. Physicians either have no certain Method, or *Rule of Practice* to pursue, or else that they are not agreed in the Application of this *Rule* in particular Instances. This is the Objection which the illustrious LORD BACON makes to the Art of Physick, and which has been made by a thousand others since his time, but the Objection is of a much older Date, for it is taken Notice of even by HIPPOCRATES; “when Physicians, “ says he, are so much at Variance amongst “ themselves about the Method of treating “ acute Diseases, that the same Method shall “ be highly extolled by one, and run down “ by others, Physick itself must of necessity “ fall into Contempt amongst the Vulgar, “ who will conclude from thence that Physicians themselves have no certain Method “ to pursue, or that there is no such Art “ as that of Medicine*.”

In

* HIPPOCRATES de Ratione Victus in morbis acutis.

In answer to this it might be sufficient CHAP.
 to say, with HIPPOCRATES, that this very I.
 Disagreement amongst Physicians is a Proof
 of the Reality of the Art. For if there
 was no such thing as an Art of Medicine,
 no System of Precepts, or *Rule of Practice*
 for the Artist to be directed by, there
 would not be good and bad Physicians as
 there now are, but all of them would be
 alike ignorant and unskilful, and the Cure
 of the Sick would depend upon Chance
 alone. But as long as Physick remains an
 Art, so long will one Artist continue to
 excel another, *tum manu, tum mente, as*
well in the Goodness of his Hand, as
Head *.

B 3


But

* Εἰσὶ δὲ δημιοῦροι, οἱ μὲν, φλαύροι· οἱ δὲ πολὺ δια-
 φέρουτες. ὅπερ, εἰ μὴ ἦν ἰητρικὴ ὄλως, μὴδ' ἐν αὐτῇ ἔσκεπτο,
 μὴ δ' εὐροῖο μηδέν· ἔκ ἂν ἦν, ἀλλὰ πάντες ἂν ὁμοίως
 αὐτῆς ἀπειροί τε καὶ ἀνεπιστήμονες ἦσαν, καὶ τύχη πάντα
 τὰ τῶν καμνούων διοικεῖτο. νῦν δ' ἔκ ἔτως ἔχει, ἀλλ'
 ὥσπερ καὶ τῶν ἄλλων τεχνέων πασέων οἱ δημιοῦροι πολλὸν
 ἀλλήλων διαφέρουσι κατὰ χεῖρα καὶ κατὰ γνώμην, ἔτω
 δὴ καὶ ἐπὶ ἰητρικῆς. HIPPOC. de prisca medicina,
 Liber.

CHAP. But to give a fuller Answer to this Ob-
 I. jection, I shall attempt to shew, 1st, That
 there is, in Reality, an invariable Rule, or
 Method for Physicians to direct their
 Practice by, or, in other Words, that
Physick is a *real Art*; and, 2^{dly}, That
 the most eminent Physicians, in all Ages,
 have agreed in their Manner of interpret-
 ing and applying this Rule, at least, in the
 most important Branch of Medicine, *to wit*,
 the Management of acute Diseases. And
 this, I think, will fully vindicate the Art
 of *Physick* from Reproach: For, if this can
 be proved, as I think it may, by the Ex-
 ample of the best Physicians, such as HIP-
 POCRATES, GALEN, SYDENHAM, and
 BOERHAAVE, this great Objection to the
 Art will vanish, as it will then evidently
 appear, that the Disagreement among
 Physicians does not arise from any Imper-
 fection in the Art itself, but from their
 Ignorance of that Art, or some worse
 Cause; and it would be highly unreason-
 able to blame the Art for the Fault of
 the Artist who professes it. It

It may perhaps seem strange to some to CHAP.
 be told of an invariable Rule, or Method I.
 of Practice, to which Physicians have at }
 all times given their Assent ; but if any one
 should be surprized at this, his Surprize, I
 believe, will cease, when he is told that the
 Rule I am speaking of is no more than this,
That a PHYSICIAN should be the MINI-
STER of NATURE ; for, I believe, all
 Physicians will readily acknowledge, That
 this is a Rule, the Truth and Certainty of
 which was never yet called in doubt, and
 which is accommodated to all Diseases
 whatever, as well as to every Circumstance
 of those Diseases. But it may be said, that
 notwithstanding Physicians are agreed in re-
 ceiving this as a general Rule of Practice in
 all Cases, yet they differ widely in the In-
 terpretation of it, since, notwithstanding all
 of them profess to follow Nature, yet in
 their Opinions and Practices, they are very
 different from each other. It will, there-
 fore, be proper, in this Place, to settle the

CHAP. Meaning of this Rule, and shew in what

I.  Sense it has been received by the most eminent Physicians. For this Purpose it will be necessary to inquire,

1st, What is to be understood by NATURE, and what the Manner is in which she acts. And,

2^{dly}, To settle the Boundaries between the respective Provinces of ART and NATURE.

There is nothing which is more necessary for a Physician, than to know how far the Power of *Nature* extends in curing Diseases, and where that of *Art* begins: For the Want of this Knowledge, as it renders the Art precarious and uncertain, especially in the prognostick Part, so it has given Birth to some of the most fatal Errors, which have started up at different times amongst Physicians. A Man need only look into the History of Physick, to be convinced of the Truth of this.—For he will there behold one Set of Physicians making

making an Idol, as it were, of Nature, at-tributing Powers to her which are almost divine, and professing to follow her in every Thing, and never to oppose her Motions; and, on the contrary, will meet with others who refuse her the Honour which is justly due to her, and who, as if the Efforts of Nature were always wrong, would persuade us that her Motions ought not to be regarded, and that it is the Business of a Physician to govern rather than to be governed by her.

CHAP.
I.

The Consequence of this has been, that the former, under a vain Pretence of following and assisting Nature, have oft-times undermined her, and lent Assistance to her Enemy, the Disease; and that the latter, without regarding Nature, or the Method by which she carries off Diseases, have run into the other Extreme, and behaved as if they thought that all Diseases were to be overcome by Art alone.

To

CHAP. To the former of these we owe the

I. Practice of giving *Cordials*, and the warmest *Alexipharmick* Medicines in the Beginning of acute Diseases, particularly in those of the *eruptive Kind* with a view, forthwith, to throw out the Pustules, or expel some malignant Venom from the Blood; to the latter, we are indebted for that HERCULEAN Method of conquering Diseases, by repeated Evacuations, in every kind of Fever without Distinction, as well as through every Stage of them. The former Method was practised by the HELMONTIANS, and was the only one in use, even in this Country, no longer ago than SYDENHAM'S time; and the latter has had the Honour to be patronized by some who boast of being the *Restorers of the Practice of the Ancients*; but how little Reason they have for doing so, will presently appear.

Thus, as HORACE says,

Dum vitant stulti vitia, in contraria currunt.

For

For while one Side, by following the *hot* CHAP. *Regimen*, in Fevers, have only added Fuel I. to the Fire, the other, by running into the contrary Extreme, have counteracted Nature's Motions, and, instead of assisting her, have either quenched the *vital Flame*, and put a total Stop to her Endeavours, or so far weakened her, as to disqualify her from performing the Part which belongs to her in freeing the Body from Diseases.

But I forbear to enlarge any farther on this Subject, and shall proceed directly to the first Point proposed, *viz.* To shew *what is to be understood by Nature, and what the Manner is in which she acts*

If we consider the many Definitions which are given us of this Term, as well by Physicians as Philosophers, we shall find it no easy Matter to affix a precise and adequate Idea to it; every one expressing himself differently according to the different Conception which he happened to have of it.

To

CHAP. To mention a few of these Definitions ;

I. NATURE is said, by some, to be the *internal Principle of Motion*, in the Body ; others, by NATURE, mean nothing else but the *Mechanism*, Frame, or Constitution of the Body, and others, again, have given this Appellation to the SOUL. But if we consider this Matter attentively, we shall see that all this seeming Diversity of Opinions has arisen only from using the Appellation sometimes in an *active*, and at others in a *passive* Sense; or from speaking of Nature one while as an *active*, and at another as a *passive* Being.— Thus when HIPPOCRATES calls the Elements, as mixed together in the Constitution of the Body, by the Name of *Nature* *, he is speaking of Nature in a passive Sense,—or means something passive by it. And GALEN, also, makes use of the Appellation in this Sense,

* HIPPOC. de Natura Hominis : GALEN. 2. Com. in Aphorif. Hip. 34.

Sense, when he says, that, by the Word CHAP.
 Nature, he means that *Temperament of the* I.
Animal which is composed of, or results
from the Union of hot, cold, moist and
dry, or the primary Elements of Things †.
 And thus the modern Philosophers, who
 make Nature to be the Mechanism of the
 Body only, must be understood to speak
 of a passive Nature, not of an active one.

But, on the other Hand, when Nature
 is said, as it is by some Philosophers, to be
 the Faculty which governs the Animal †,
 that self-moving Power which is the
 Cause of the Formation, Production, and
 Perfection of the Animal *, or when it is
 defined to be that *innate Fire, or Spirit*
 which actuates and preserves the Body, it
 must be taken in an active Sense, to signi-
 fy an internal Principle of Motion in the
 Body.

‡ GAL. de Temperamentis, Lib. 3.

† Finitiones Med. GALEN. adscript.

* Ibid.

CHAP. Body.—In this Sense likewise it is, that

I. Nature is said by the *Stoicks* to be an *artificial Fire* *.

It is in this active Sense of the Word Nature, that the Terms of *Nature* and *Art* are thought to coincide, or that Nature is considered as Art; since in this Sense Nature as well as Art, may be defined *to be an efficient Cause, which ends either in some Energy, or in some Work.* Accordingly PLATO considers Nature as a *divine Art*, or as the highest kind of Art †, and GALEN defines it to be *the principal of those Arts which administer to Health* ‡.


Whenever Physicians speak of Nature's Operations in the Body, it is to be observed that the Appellation is always to be understood in an active Sense, or to imply a Principle of Action in the Animal.

Having

* Πῦρ τεχνικόν Finitiones Med. GAL. adscript.

† Ibid.

‡ GALEN. in Lib. vi. HIPPOC. de Morbis Vulgar. Comment. 5.

Having thus shewn what is meant by **CHAP.**
Nature, let us proceed to consider what **I.**
 Nature does, or what her Operations in 
 the human Body are.

It is an Axiom in Physick, then, as old
 as the Art itself, that **NATURE cures**
DISEASES.

Νέσεων φύσις ἰηροί ||.

Thus **GALEN** tells us, that it is the
 Business of one and the same Art to
 form a Thing, and to preserve and re-
 pair it after it is formed. As therefore
 Nature formed the Body at first, it is her
 Office to restore it again to Health, when
 it becomes diseased †. But however this
 be, it is certain from repeated Experience,
 (the surest Guide), that Nature has the
 chief Hand in curing many Diseases, and
 in particular acute ones of all kinds, as the
Crisis which carries off these Diseases is en-
 tirely Nature's Work.—But it must be ob-
 served


|| **HIPP.** de Morbis Vulgaribus, Lib. vi. Sect. v.

† **GAL.** in Lib. vi. **HIP.** de Morbis Vulgar. Com. V.

CHAP. served in this Place, that when we say Na-
 I. ture cures Diseases, we use the Appella-
 tion in an active Sense, and, in this
 Sense, she may be justly said not only to
 cure Diseases, but to produce them like-
 wise, since, in this Sense, she is the Au-
 thor of all the Operations and Changes in
 the human Body, whether they be good
 or bad.

The Truth of this Doctrine, then, can-
 not be called in question. But there have
 been two Opinions founded on it, which
 are by no means true. The first is, That
 Nature is sufficient of herself to cure Dis-
 eases, and the second, That she acts in cur-
 ing Diseases with Consciousness or Design.

In consequence of the former of these
 Opinions, some People have thought,
 that the Art of Physick is an unnecessary
 Art. But in answer to this, it must be re-
 membered, that Nature, considered as an
 active Principle, or efficient Cause, is only
 a superior kind of Art, and, like all other
 Arts,

Arts, is incapable of operating without the CHAP.
 Assistance of proper Instruments. For I.
 it is evident that Nature cannot make 
 any Change in the Body, without the
 Help of Air, Exercise, Food, Medi-
 cines, &c. As therefore Nature her-
 self is one efficient Cause of Health,
 so the Art, which supplies her with
 Materials to work with, may be said to be
 another Cause, and the Physician, who ap-
 plies the Materials, a third. This Subor-
 dination of Causes, all concurring to
 the same End, is finely explained by
 GALEN, in his Commentary on that
 celebrated Passage of HIPPOCRATES above-
 mentioned.

For, after having observed that HIPPO-
 CRATES was in the right, in maintaining
 that Nature cures Diseases, he speaks to this
 purpose, “ But some may think perhaps
 “ that the Art of Physick is set aside, or
 “ render’d superfluous by this Opinion;
 “ but these Words of HIPPOCRATES
 “ contain a deeper Meaning, and want to

CHAP. “ be explained more fully, and as I have not
 I. “ hitherto touched upon this Subject, I shall
 “ now attempt an Explication of them.

“ If any one should say, then, that
 “ Diseases may be removed by administer-
 “ ing wholesome Aliments at proper Times,
 “ and in proper Quantities, by Fomentations,
 “ Clysters, Bleeding, or the like, he would
 “ not assert a Falshood; neither would he
 “ do so, who should maintain that Phy-
 “ sicians cure Diseases, and that the Art
 “ of Medicine is instrumental in restoring
 “ Health. But as we may truly say, that
 “ Physicians cure Diseases, so we may
 “ say, as truly, that Nature administers
 “ every thing for the Preservation of the
 “ Animal, and that Diseases are princi-
 “ pally cured by her, especially when she
 “ throws off peccant Humours by any
 “ critical Discharge, as for Example, by
 “ *Urine, Sweat, &c.*


“ As therefore both Nature, the Phy-
 “ sician, and the Art of Physick, may all
 “ be

“ be said to be instrumental in removing CHAP.
 “ Diseases, the only Question is, to which I.
 “ of these the first Place is due, and
 “ which of them stands in the second
 “ Rank, especially as there are other Things
 “ likewise which contribute to cure Dis-
 “ eases, to each of which we ought to
 “ assign its proper Rank.

“ Nature, then, properly speaking, cures
 “ Diseases, but Physick itself, and the
 “ Physician, and even the Instruments
 “ which he makes use of, may properly
 “ enough be said to cure them; nay some
 “ may add, perhaps, that the *Cook* who
 “ dresses the Patient's Food, the *Workman*
 “ who makes Instruments, and the *Apo-*
 “ *thecary* who prepares Medicines, may each
 “ of them be said to contribute something,
 “ as we make use of each of these
 “ Artificers in preparing *Remedies* for
 “ the Sick. They cannot however so pro-
 “ perly be said to prepare *Remedies*, as
 “ the Materials out of which Remedies
 “ are formed, for Things become Reme-

CHAP. “ dies by being applied properly, and in
 I. “ Season. Thus Wine, if it be given
 “ properly, is a Remedy, but if it be drank
 “ improperly, so as to occasion a Phrensie
 “ or Delirium, it cannot be called a Re-
 “ medy, but the Cause of a Disease. Who
 “ then may be said to be the Cause why
 “ Wine becomes a Remedy? Is it not he
 “ who finds out the proper Method of
 “ giving it? And who is that, but the
 “ Physician? Here then we may perceive
 “ a Subordination of the Causes which
 “ concur to Health: For the Physician
 “ is more necessary to the Welfare of the
 “ Sick, than the Wine which he prescribes;
 “ since Wine becomes a Remedy, only
 “ by being given at a proper Time, and
 “ in a proper Quantity.

“ But a Physician is acquainted with
 “ the proper Time and Manner of ad-
 “ ministring Medicines, not because he
 “ is a *rational Animal*, but because he has
 “ learnt the Art of distinguishing between
 “ what is wholesome, and what is other-
 “ wise.

“ wife. For if he knew these Things CHAP.
 “ only by being a *rational Animal*, cer- I.
 “ tainly all Men would be Physicians. 

“ The Art of Physick, then, is prior in
 “ Rank and Dignity to the Physician, because
 “ it is by the Help of this Art, that he is
 “ able to remove Diseases. And in the
 “ same manner, as the Instruments which
 “ he makes use of, are subservient to the
 “ Physician, and the Art of Physick, so
 “ is the Physician, and his Art, subser-
 “ vient to Nature, who orders all the O-
 “ perations in the Body *.”

From hence it is evident, how much
Nature surpasses all those Arts, which any
 way contribute towards preserving or re-
 storing Health, since the Office of all
 the rest is only to supply her with Ma-
 terials to work with, in like manner as
 other subordinate Arts supply the Physician
 with Materials.

C 3

Not-

* GALEN in Lib. vi. HIPPOC. de Morbis Vulgar. Com. V.

CHAP. Notwithstanding, then, it may be said

I. that *Nature* is the principal of all those Arts which administer to Health, or in other Words, the chief efficient Cause of Health, yet the Art of Physick, the Physician himself, and the Medicines which he makes use of, may all of them be considered as subordinate Causes, which concur in producing that Effect; and, if, in this Chain of Causes, any single one was wanting, the Effect would certainly not be produced. And hence it appears, *that the Art of Physick is not an unnecessary, or superfluous Art.*

The second Error, which, as I observed above, has been ingrafted on the Axiom, *That Nature cures Diseases,* is this, *viz. That she does not act necessarily, but with Consciousness or Design.*

This Notion, which probably took its rise, at first, from mistaking the Sense of

HIP-

HIPPOCRATES (*), had got such footing, CHAP. I.
 at one Time, as to be the reigning Doc-
 trine of Physicians: Agreeably to this O-
 pinion, HELMONT, and some others,
 thought Nature to be a kind of volun-
 tary Agent, who kindly took upon her-
 self the Task of guarding the Body
 against Injuries, and restoring it to Health,
 when it became diseased.

In answer to this we may observe, that
 as Nature is evidently the Cause of Dis-
 eases, and is allowed to be so by the HEL-
 MONTIANS themselves, it seems contra-
 dictory to suppose her, at the same time,
 to be the Guardian of Health. But in

C 4

order

(*) HIPPOCRATES himself says no such thing, but
 seems to be afraid, lest he should be understood in this
 Sense; and therefore, where he says, that *Nature*
cures Diseases, he adds immediately, that notwith-
 standing she has found out ways of acting, she does
 it not with Contrivance, or Design; but does what
 is necessary without being taught. Which is as much
 as if he had said, that she acts mechanically, or as
 a necessary Agent. See GALEN *Comment.* 5. in *Libr.*
 6. HIPPOC. de *Morb. Vulgar.*

CHAP. order to remove this Objection, they pre-
 I. tend that Nature excites Diseases, not
 with a malicious Intent, but merely with
 the good Design of expelling some noxious
 Matter out of the Body, and thereby re-
 storing the Patient to a State of Health.

This Supposition, however, may easily
 be shewn to be without the least Founda-
 tion, as well *a priori*, as from the His-
 tories of Diseases.

It is certain then, that Nature, as well
 in Man, as in the Universe, acts necessa-
 rily, or according to an immutable and
 eternal Law, which was imposed upon her
 by the Author of her Being. This might
 be proved by a Variety of Arguments, but
 I think we may be fully satisfied of the
 Truth of it, by observing, that the Opera-
 tions of Nature are constant and uniform;
 for where there is Choice there will be
 Variety; but Actions, which are constant
 and uniform, must be directed by an in-
 variable Rule.

This

This Principle being once established, it follows, that Nature has no Will nor Choice, but is indifferent as to the Event of her own Operations, neither intending the Good or Ill of the Animal, and, of consequence, that her Actions are salutary, or otherwise, just as she happens to be supplied with Materials to work with, and as the Body happens to be disposed for her to act upon. For, while the Fluids continue in a healthy State, and the Vessels preserve their due Tone, and Figure, Nature proceeds uniformly in converting the Aliment into Chyle and Blood, in carrying on the necessary Secretions, and Excretions, and in distributing Nourishment to every part; but no sooner are either the one or other of them out of Order, but the natural Functions are disorder'd likewise; and though Nature, considered abstractedly, as the Principle of Motion, continues to act with the same Uniformity, as she did before, the Effects of her Operations upon the Body are different.

Thus,

CHAP. Thus, for Example, while the Vessels are

I. pervious the Blood continues to flow regularly through them ; but no sooner is an Obstruction formed in any of the larger Branches of an Artery, but Nature immediately brings on a Tumour, Pain and Inflammation in the Part, which, if it be not removed in Time, ends in *Suppuration*, or a *Gangrene*. In this Case the Disease is produced by Nature's operating upon a Body not rightly disposed, and Nature does not act voluntarily in the Production of it, but as a necessary Cause. It is true that the Changes made in the Body by a Disease, are commonly said to be preternatural, and indeed so they are in one Sense, as they are the Effects of a preternatural Disposition of the Body; but we must not understand by this that the Production of them is unnatural, for the Efforts of Nature, considered abstractedly, are as strictly regular, and *natural*, (if I may so speak,) in Diseases, as in time of Health.

Thus

Thus it appears, *a priori*, that Nature CHAP.
 does not act by Choice, or Design, in the I.
 Production of Diseases; and I shall now }
 shew that the *Hypothesis* of her doing so
 is contrary to Experience. This might
 be proved in many Instances, but I shall
 mention only one.

We will suppose a Person then to have
 swallowed some corrosive or acrid Sub-
 stance, and that this Substance has been
 transmitted to the Intestines, where it stops;
 whilst it remains in this Situation it stimu-
 lates the nervous Coat of the Intestines,
 and Nature, who, according to the HEL-
 MONTIANS, is always upon her Guard, im-
 mediately takes the Alarm, and raises a
 Fever in order to expel the offending Matter.
 But how does she go about the Work?
 Why she first of all locks up the Bowels, so
 that nothing can pass through them, and
 next brings on an acute Fever, attended
 with a violent Pain and Inflammation of
 the Part, and a Vomiting up of whatever
 the

CHAP. the Patient takes, and if she is let alone,
 I. an *Abscess*, or, perhaps, a *Mortification* of
 the Part.

Will any one now say that there are any Marks of Wisdom in all this proceeding? or that Nature acted with Design in exciting such a Fever? Would not she have acted more prudently, if, instead of stopping up the Bowels, she had carried the *offending Matter* downwards? In short, those who maintain that she acts with Consciousness, or Design, pay but an ill Compliment to her Judgment; for there is hardly a Pretender to Physick so ignorant, but would go to work more rationally, in such a Case, than Nature does.

We may venture to affirm, then, that Nature, when she cures Diseases, does not do it with Design; and yet after all that has been said, it must be confessed, that the human Body is so wisely and admirably contrived, that those very Motions which are excited by Nature, when she is put into disorder, are oftentimes the Means, though not
 inten-

intentionally so, of removing such Disorder. CHAP.

I.

The Truth of this appears clearly from the *Crisis* of acute Diseases. For a *Crisis* is nothing more than an Effect of an increased Motion of the Blood and Humours, and yet Nature acted as a necessary Cause in increasing the Motion of the Blood, without intending any such Effect.

From what has been already said concerning Nature, it appears, that she always acts, in like manner as Art does, by means of certain Instruments: Now some of these Instruments she has in her own Power; such as the Organs of the Body, and its different Humours; others she must be supplied with from without, such as Diet, and Medicines. Of the Instruments, which she is supplied with from without, some, again, are supplied by *Accident*, and others by means of *Art*. Whenever the Instruments are supplied by *Art*, *Art* is then said to perform the Cure; but when they are *natural*, or *accidental*, the Cure

CHHP. is said to be the Work of *Nature*, or of
 I. *Chance*. In each Case Nature acts just
 as she happens to be supplied with Instruments; and the only Difference is, that the Cure is performed in one Case, by Nature only, and in the others by Nature in conjunction with *Chance* or *Art*.

We have seen what is to be understood by Nature; the Manner in which she acts; and what the Causes are which co-operate with her in restoring Health. It is now Time to enquire *how far* the Powers of *Nature* extend in curing Diseases, and where those of *Art* begin, or to settle the Boundaries between Art and Nature. This is a Subject of the utmost Consequence, and which deserves our most serious Attention, since however knowing a Man may be in the Rules of the Art, it is impossible he should ever make a good Physician unless he is acquainted with the true Extent and Limits of it, and instructed when he ought to exercise it, and when to refrain from doing so.

It is evident, then, that of the three CHAP. I.
 Causes above-mentioned, which all have a Share in carrying off Diseases, Nature is the chief, and the other two are only subordinate to her; and agreeably hereto *Celsus* says, *In nullo quidem morbo plus fortuna sibi vindicare quam ars; ars, quam Natura, potest: Utpote cum, repugnante Naturâ, nihil medicina proficiat* *.

From what has been said it appears, that all Diseases which are cured, must either be cured by *Nature* only, or by *Nature* in Conjunction with *Chance*, or *Art*. But as the Diseases which are cured by *Chance*, do not fall under the Cognizance of the Physician, I shall here omit them, and speak only of, I. *Such as Nature cures*. And, II. *Such as are cured by Art and Nature jointly*. According to this View of Things the whole Science of Physick consists in knowing when Nature ought to be left to herself, and when she should be assisted

* CELSUS, Lib. III. Cap. I.

CAHP. assisted by Medicine; or to speak more properly, in what Cases we should trust to a *Regimen* only, and leave the Work to Nature, and when we ought to have recourse to what are properly called *Remedies*; since Nature is never to be left so entirely to herself as not to be seconded by *Regimen*.

We cannot, perhaps, exactly settle the Bounds where the Power of Nature ends, and where that of Art begins, but we may lay it down as a general Rule, *that Art has less Power in acute Diseases than in chronical ones*; and that the more acute any Disease is, the less is the Power of Art, and the contrary: the Reason of this is evident, for very acute Diseases are of so short a Continuance as not to allow Time for Remedies to take effect, Nature either relieving the Patient by a speedy *Crisis*, or sinking under the Violence of the Disease.

— *Horæ*

Momento cita Mors venit, aut Victoria læta.

The

The Power of Art, then, is most evident, CHAP. I.
 in *chronical Diseases*, for of this kind there
 are some in which unassisted Nature cannot
 afford the least Relief, which may not-
 withstanding be relieved by Art. Thus
 there are some kinds of *Poisons* which are
 insuperable by the Powers of Nature, which
 yet may be conquered by *Antidotes*; in like
 Manner the Stone in the Bladder, and Mor-
 tifications of the Limbs, are neither of them
 to be cured by Nature only, but yield to
 the Power of Medicine and Surgery.

In these, then, and the like Diseases,
unassisted Nature has no Power; there are
 others, likewise, in which her Power is
 limited to very narrow Bounds; for no Body
 expects the Cure of a Dropsy, Jaundice,
 or Leprosy, a scrophulous Tumour, the
 Palsy, Gout, or Epilepsy from Nature only,
 and, in a Word, her Power extends but a
 very little Way towards removing any
 chronical Disorder whatsoever. It is in these
 Diseases, then, that Art has Room to display
 itself, and these are some of the Distempers,
 D which

CHAP. which, as ORIBASIUS says of a Dropsy,
 I. *every Body cannot cure, but which require the Assistance of an Artist.* It is commonly thought, indeed, by such as are ignorant in Physick, that the Management of acute Diseases requires the greatest Skill, and Abilities, in the Physician; but this, tho' commonly believed, is a great Mistake, for the Skill required in acute Diseases consists in *Observation* rather than in *Action*, i. e. in observing Nature's Progress, rather than in doing any Thing; whereas, in chronical Distempers, every single Step which is made towards a Cure must be the Work of Art; and the Glory of it is principally due to the Physician. It is, however, impossible to divest People of their Prejudices, who, as they oftentimes give the Credit of a Cure, in acute Diseases, to the Physician, when it is the Work of Nature only, so they as often unjustly rob him of the Honour which is due to him in chronical ones, by attributing their Recovery to *Fortune*, or to *Nature*, and not to his *Remedies*.

But

But to proceed. As there are some Diseases in which Nature is able to do nothing, so there are others in which the Merit of a Cure is chiefly due to her, and in these Cases, the Motions of Nature ought not to be interrupted, or opposed. Let us now see what these Cases are.

CHAP.
I.

If we duly consider the Progress of *unassisted Nature* in acute Diseases, without being prejudiced by any Hypothesis, we cannot fail to observe that a certain *Degree* of *Fever*, and a certain *Space* of *Time*, is requisite to prepare the febrile Matter, (*i. e.* the Matter which occasions the Fever) for Expulsion, and that after it is properly prepared, or to use an ancient Phrase, *concocted*, it is commonly thrown out of the Body by some critical Discharge or other, *to wit*, by Urine, Sweat, &c. Now the Action of preparing, or concocting this Matter, and expelling it after it is prepared, is performed by Nature, though it may be promoted or impeded by the Means of Art. But as the Cure of acute Distempers

CHAP. chiefly depends upon this Concoction, and
 I, Evacuation, and is, properly speaking,
 the Work of Nature only, it evidently follows, that Nature ought not to be interrupted in her Course, when the Business of the *Concoction*, and *Evacuation* of the febrile Matter are duly carried on, and that Art ought only to interpose when Nature is deficient in one or both of these Respects.

We know when the Concoction of the Humours is carried on as it ought to be by the Urine, Pulse, &c. but chiefly by the Degree of Fever which the Patient has; for which Reason, if the Fever be moderate, Physicians think it adviseable to forbear Evacuations, and powerful Remedies, and to leave the Work to Nature. Thus, for Instance, in the *Small-Pox*, if the Fever be no greater than what is requisite for the Expulsion of the *Pustules*, they commonly leave the Work to Nature, and he would be thought either very ignorant in his Art, or very officious who

should try to hasten the Eruption and CHAP.
 Maturation of the *Pustules* by *heating* I.
Remedies, or to retard it by *Bleeding*,
 beyond its proper Time. In like man-
 ner he would be thought very injudici-
 ous, at best, who, in a continual Fever,
 when the *Febrile Motions* were neither too
 intense, nor too remiss, should interrupt
 the Work of *Concoction*, by the untimely
 use either of *Evacuations*, or *Cordials*.

Thus far Physicians in general are a-
 greed, but with regard to the *Critical*
Evacuations, which Nature makes use of
 to free the Body from what oppresses it,
 they do not seem to be so unanimous.
 For there are some who are unwilling to
 believe that the Doctrine of *CRISES* and *Cri-*
tical Days, which the Ancients built so
 much upon, has any Foundation in the
 Nature of Things, or at least that it holds
 good in our northern and uncertain Cli-
 mate. But, if we examine this Matter
 to the Bottom, we shall find, that their
 Incredulity in this Point arises only from

CHAP. not observing the Progress of Nature, in
 I. Diseases, so accurately as the Ancients
 did; *for our Fevers*, as SIR JOHN
 FLOYER very rightly observes, *have all
 the Symptoms described by HIPPOCRATES,
 and are cured by the same Evacuations**:
 and it is not reasonable to believe that a
 Diversity of *Climate* can make any greater
 Difference in their Appearances now, than
 it did in HIPPOCRATES'S Time; but he
 himself informs us, that his Observations
 held good both in SCYTHIA and LIBYA †,
i. e. in Climates which are more different
 from each other, than those of GREECE and
 ENGLAND are; and farther, we may ob-
 serve that THASUS, in which some of
 the Observations were made, which are
 described in the *Epidemicks*, is an Island,
 whose Air is cold, like ours, by Means of
 cold Winds, as it is situated near THRACE,
 and

* See his learned Comment *on the Histories de-
 scribed by HIPPOCRATES, in the first and third Book
 of his Epidemicks*, 8vo. pag. 40, 130,

† Lib. Prænotionum sub finem.

and that the Inhabitants were great CHAP.
 Drinkers of Wine, as ours in ENGLAND I.
 are *.

We have no reason, then, to disallow of HIPPOCRATES'S Observations, on Account of the Difference of *Climate*, and as for People's Constitutions, they appear to have been pretty much the same at all Times, for we find that Medicines had the same Effects anciently, as they now have. What should occasion Fevers then, to appear in different Shapes, or terminate in a different Manner, at this Time, from what they did formerly? Should it not rather seem that those Physicians are mistaken who suppose them to be different? and conclude that Nature, if not interrupted by the untimely and injudicious Use of Remedies, takes exactly the same Course as she did anciently?

D 4

Those

CHAP. Those who will give themselves the
 I. trouble to read over HIPPOCRATES'S
Epidemicks with Attention, I believe will
 find that Fevers terminated exactly in the
 same Manner, though not always in the
 same Time, which they are found to do
 at this Day: they will see *Pleurisies* and
Peripneumonies terminating by Expector-
 ation, or a critical Discharge of Urine;
Phrensies and *burning Fevers* by a He-
 morrhage from the Nose; *Intermittents* by
 copious, warm and fetid Sweats, *Remit-*
tents, and Fevers, in which the Disease is
 seated in the first Passages, such as BAG-
 LIVI calls by the Name of *Mesenterick*
Fevers, * by Purging and Vomiting, and
 all *Rheumatick Fevers*, and *Defluxions* by
 a turbid Urine, Stools, or Sweats; and do
 not Fevers go off at present by the like
 Discharges? No one, I believe, ever saw a
Rheumatick Fever intirely disappear, till
 the

* BAGLIVI Opera omnia. in 4to. pag. 52.

the Size, which occasioned it, was melted CHAP.
down, and carried off by a critical Dis- I.
charge of turbid Urine, or by Sweats. }
In like Manner our *Peripneumonies*, if the
Inflammation be not removed at first by
plentiful Bleeding, are known to go off by
Expectoration, on the 11th, 14th, or some-
times on the 20th Day. And as to *Inter-*
mittents, though they are commonly sup-
posed to be cured without any *Crisis* by
the *Bark*, yet those who have observed
their Progress more accurately tell us, that
the *Bark* never cures an *Ague* without
making a critical Discharge; and it is a
common Observation that the *Bark* seldom
takes Effect, unless there be a Sediment in
the Urine at the Time of giving it. And
thus, I believe, it will be found, that
all Kinds of Fevers go off by *critical*
Discharges now, as they did of old, and,
to use the Words of that excellent Writer
before-mentioned, we must acknowledge,
that the several Humours in Fevers have the
same purulent Maturation and Concoction, as
in the hotter Countries; but ours being colder,
our

CHAP. *our Diet and Humours more viscid, a*
 I. *longer Time is necessary for the Secretions,*
and therefore the critical Evacuations, which
happened on their seventh, will be on our ninth,
eleventh, or fourteenth Day; and those which
fell out on their fourteenth and seventeenth,
will be on our twentieth or twenty first.*

If our Physicians are not so perfect, therefore, as the Ancients were in the Doctrine of *Crises*, nor so well able to predict the Changes which happen in acute Diseases, they ought not to blame *Nature* so much as their own Indolence and Negligence in observing her; for we may observe Signs of *critical Discharges* now, as well as the *Ancients* did, if we will attend to them; thus we may tell by the Pulse, and by Signs of *Concoction* in the *Urine*, when *critical Sweats* are to be expected †, and if we are not so well skilled in predicting Hemorrhages, and other critical
 Evacu-

* See Sir JOHN FLOYER's Comment. Page 130.

† GLASS Commentar. de Febris, Page 187.

Evacuations, as some of the old Physicians CHAP.
 were, and as the *Spanish* Physicians are said I.
 to be at present *, we should rather con- }
 fess our Ignorance in the Art of prog-
 nosticating, than deny the Possibility of
 arriving at such an Art.

The Power of *Nature* then (to return from whence we digressed) is evident from the *Crises* of Diseases: For these, as has already been observed, are *Nature's* Work, and herein we may observe the Superiority which she has over *Art*, for *Nature* is able many Times to effect her End without the Assistance of *Art*; but in no Case whatsoever can *Art* perform any Thing without *Nature's* Help, for *Art* can only administer Remedies, but it is the Business of *Nature* to render them effectual. *Utpote cum, repugnante Naturâ, nihil Medicina proficiat.*

We

* NIHELL, New Observations concerning the Prediction of *Crises* by the *Pulse*.

CHAP.

I.

We have seen what the Powers of *Nature* are in general, and proved that in acute Diseases, it is many times the Business of *Art* to be silent, and to leave the Work to her alone; but lest we should run into the Extreme, which we have blamed in others, of *deifying* NATURE, and attributing greater Excellencies to her than she is really Mistress of, let us now view her in another Light, and consider her Wants and Imperfections, as we have already done her Excellencies and Perfections; for Experience shews us that there are many Diseases, even of the acute Kind, (where her Power is most evident,) in which a Physician, by trusting too much to her Assistance, would not only derogate from the Honour of his *Art*, but risk the Welfare of his Patient also.

We may form a Judgment how little *Nature* is able to do, when let alone, from HIPPOCRATES'S *Histories* in the *Epidemics*: For it appears from the Relation
of

of those Cases, that few or no Remedies CHAP.
 were ordered, and consequently we may I.
 learn from them how far the Powers of }
unassisted Nature reach; but out of *forty-*
two Cases, which this Author mentions,
 we find that *five and twenty* died *. This
 is, I think, a sufficient Proof that *Nature* is
 not to be trusted to alone in acute Dis-
 eases. We read of a Physician who com-
 posed a Treatise upon the Diseases men-
 tioned by HIPPOCRATES, which might
 have been cured, and were not cured †;
 and it seems but reasonable to believe that
 many of the Diseases mentioned in those
 Histories might have yielded to the Power
 of Remedies, if proper ones had been used.
 How they came not to be applied is not my
 Business at present to enquire. Thus much,
 however, may be said in Vindication of
 HIPPOCRATES, that it does not appear that
 they were Cases which fell under his own
Obser-

* See Sir JOHN FLOYER's Comment above cited,
 Page 121. Freind de Febricit Comm. 1.

† CÆCILIVS FOLIUS. See *Bartholin Epist. Medic.*
 Cent. 1, 61.

CHAP. Observation. He was, probably, nothing
 I. more than the Collector of them; but be
 that as it will, the Design of collecting
 them appears to have been to *instruct Physicians what was the Progress of Nature when unassisted by Medicine*; and by this Means to teach them to prognosticate the Changes, the several CRISES, and the Length of Fevers*; and perhaps, also, to inculcate to them the Necessity, as well as the true Use of the *Art of Physick*. For, as I observed above, it seems not unreasonable to believe, that many of the Patients mentioned in those Books might have recovered, had they been treated agreeably to the *Rules of Art*. And, I believe, he would be reckoned but an unskilful Artist now a Days, who out of forty-two Patients, in the like Diseases, should lose five and twenty.

It is evident then, that *Nature* is not always sufficient for the Cure, even of acute Diseases, and this leads us to consider the
Power

* FLOYER'S Comment, Page II.

Power of Art; for the proper Use of the CHAP.
 Art of Medicine is to supply her Defici- I.
 encies, as it is the proper Office of a Physician }
 to discover in what respects she is deficient.

In order to discover when *Nature* wants Assistance, it is necessary to consider what the End, or Tendency of her Endeavours is; a Physician should therefore consider Diseases in this Light. Writers in Physick usually distinguish Fevers into certain Classes, for the Sake of treating of them with more Accuracy, but in this Distribution of them they have commonly too great a Regard to their supposed Causes only, and too little to the *Manner* in which *Nature* operates in carrying them off; but, if we were to consider the Manner in which each *Species* of them terminates, as HIPPOCRATES has done, we should have much clearer Notions of the Method which ought to be pursued than commonly we have. For, as I have already observed, a PHYSICIAN, *ought to imitate* NATURE, it is therefore of much more Consequence to him to be acquainted with the

CHAP. Manner of her Operation in Fevers, than to
 I. know what the Causes of those Fevers are, even supposing him capable of discovering those Causes*. Thus, for Example, if I know that it is the *natural* Course of one Kind of Fever to terminate in *Sweats*, in a certain Period of Time, *viz.* seven or fourteen Days, that others go off by *Urine*, others again by *Purging* or *Expectoration*, and some by several of these Eacuations together †, this Knowledge will assist me more in curing them, than the knowing whether they arise from a *deleterious Ferment*, *Salts*, or *Sulphur* in the Blood; for the former Kind of Knowledge directly points out a Method of treating them, but the latter only affords Matter for Disputes. The

* *Quo natura vergit eo ducenda dicitur, nec quidquam contra eam unquam agendum; sed perspicere ac judicare quo vergat Natura, id Artis & industriæ, maximeque hujus apta dijudicatio commendat Medici Actiones.* CAMERARIUS *Systema Cautelar*, 4to. Pag. 413.

† Τα δὲ νοσήματα πάντα, λύεται ἢ κατὰ σόμα, ἢ κατὰ κοιλίην, ἢ κατὰ κῦσιν &c. HIPPOCR. de *Victu* ratione in morb. acut. All Diseases go off either by *Expectoration*, by *Stool*, or by *Urine*: but *Sweats* are common to them all.

The End which Nature has in View, CHAP.
 (if I may use the Expression) in Fevers, is, I.
 first to *concoct* the *Febrile Matter*, and
 afterwards to expel it by some *critical Dis-*
charge. This is the Doctrine of all Ages,
 and, if any one should object to it, *that*
Fevers may possibly be produced without any
such peccant Matter, I shall only observe,
 in answer to him, that when he can prove
 that *Gun-powder* may be kindled without
Fire, or that *Beer* may be put into a
 Fermentation without *Yeast*, he may then
 be able to prove, perhaps, that a *Fever*
 may be *kindled* in the Body without any
material Cause to kindle it; but till he can
 do this, I must beg Leave to suppose
 that there is, in every *Fever*, a *material*
Cause, and that the Cure of a Fever is
naturally effected, by the *Concoction*, and
Expulsion or *Evacuation* of this *febrile*
Matter.

This is the *End* which *Nature* has
 in View, but the Efforts which she makes to
 effect it, are sometimes *salutary*, and at others,

E not;

CHAP. not; and it is the Business of a Physician,
 I. to encourage and promote the former, (if
 needful,) and restrain the latter.

When the Efforts of *Nature* prove hurtful, it is either because they are too violent and impetuous, or else, because they are improperly directed, or have an evil Tendency; and in both these Cases Art may, and ought to interpose.

In the first Place then, *when the Efforts of Nature are too violent*, it is the Business of *Art* to moderate and restrain those Efforts. Thus, for Example, in the Beginning of acute Diseases, when NATURE excites too great a *Heat*, or brings on violent Pains, or Inflammations of the Parts, a *Hæmorrhage*, *Phrensie*, or the like, her Efforts ought to be moderated and restrained.

The Practice in inflammatory Fevers is chiefly founded on this Principle: For why does a Physician bleed in an inflammatory *Fever*, a *Pleurisie*, for Instance, a *Peri-*
pneumony,

pneumony, Quinsie, or Rheumatick Fever, CHAP. I.
 but to lessen the Quantity, and abate the Motion of the Blood, or, in other Words, to restrain the too violent Efforts of Nature, who, if she was let alone, would bring the *Inflammation* to suppurate, or perhaps to end in a *Gangrene* of the Part affected? It is not pretended, in these Cases, that Bleeding will remove the Cause of the Disease, or carry off the Matter which obstructs the *Pleura, Lungs, or Muscles*; that must be left for Nature to perform, either by *resolving* the obstructing Matter, or by *concocting* and evacuating it, or lastly, by *translating* it from the Part affected, to some other, and forming an *Abscess*; since it is evident that all *Inflammations*, if they are carried off at all, must be carried off by one or other of these Ways.

Should we, indeed, ask a Physician, whose Practice was *merely Empirical*, why he bled in a *Pleurisie, or Rheumatick Fever*? he would answer, perhaps, that he did it

CHAP. because he had found Bleeding to be serviceable in the like Cases. And this, it must be confessed, would be no bad Reason for doing it, but Experience alone of the general Usefulness of Bleeding, would not inform him how oft he ought to repeat the Bleeding, or what Quantity of Blood he ought to take away, in any particular Case; for one Disease, and one Constitution, will stand in need of greater Evacuations than another; and, in like manner, Bleeding may be more necessary at one Season, and in one Climate, than another: Thus CÆLIUS AURELIANUS says, that those who bled in *Pleurisies*, at ROME and ATHENS, were the worse for it, while Bleeding, in the same Diseases, was beneficial at PARIUM, and upon the HELLESPONT, (*) and LANCISI takes notice, that in an *Epidemick Pleurisie*, which raged at ROME in 1709, Bleeding was

(*) CÆLIUS AURELIANUS, *Acutor. Morbor. Lib. 2. Cap. 22.*

was serviceable at one Time, and prejudicial CHAP.
 at another. (*) The Rule for Bleeding then, I.
 in any Case, must be learnt from a careful
 Examination of the *Constitution* of the
 Year, and from the Patient's Strength, but
 chiefly from the Violence of the Disease;
 for it ought always to be remembered that
 it is only a palliative Remedy, intended to
 moderate the Symptoms, till other Reme-
 dies can be used, but that it is Nature
 after all which must effect the Cure.

But secondly, the Efforts of Nature are
 sometimes absolutely wrong, and prejudicial
 in themselves. The Motions of Nature
 are allowed, even by the Vulgar, to be
 wrong, when she goes about to translate

E 3 .

the

(*) Etenim malignæ ibi pleuritides emerferunt,
 quarum atrocitatem nusquam hæctenus inter maximos
 epidemiæ impetus fueramus experti. Sectio namque
 Venæ, quæ prius tot ægros a Mortis discrimine vin-
 dicaverat, mox, versâ in contrarium malorum indole,
 Multos miserè perdidit. LANCISIUS, Historia Ro-
 manæ Epidemiæ Cap. 6.

CHAP. the offending Matter from a less noble to
 I. a more noble Part, as for Example, when
 she translates the *Gouty Matter* from the
 Feet, to the Stomach, or the Head; when
 the *febrile Matter*, in *acute Fevers*, *Pleurisies*,
 and *Peripneumonies*, is thrown upon the
 Brain, and causes a *Delirium*; or when a *Hæ-*
morrhage is brought on, or an Abscess form-
 ed, in an improper Part, for instance, in the
 Lungs; in these, and the like Cases, the
 Motions of Nature have an evil Tendency;
 and it is the Business of a Physician to make
 a Revulsion of the *febrile Matter*, from
 the Part which it is thrown upon, and to
 divert it another Way. This is usually
 effected by *Bleeding*, *Purgings*, warm *Baths*,
Fomentations, *Cupping*, *Blisters*, and the
 like.

Lastly, it is the Business of a Physician, as
 was observed above, not only to restrain
 the Motions of Nature, when they are too
 violent, and direct her when she is going
 wrong, but also to assist her Motions when
 they

they are salutary, but at the same Time CHAP.
ineffectual. I.



Let us therefore next consider what those
Motions are.

According to the Sentiments of all Physicians then, those Motions of Nature may be said to be salutary, which tend to preserve the Body in Health, or to remove Diseases after they are formed. I shall speak in this Place of the latter only.

Amongst the *Efforts* which Nature makes to remove Diseases already formed, those only are salutary, which tend to promote the *Concoction*, and *Evacuation* of the *febrile Matter*. It is therefore, in one or the other of these Cases only, that *Art* can properly be called in to her Assistance.

As to the former of them, *viz.* the *Concoction*, or *Digestion* of the Humours, Nature may be assisted in it, first, by such

CHAP. Remedies as moderate the Fever, when
 I. too violent, or raise it, when it is too low;
 and secondly, by such Evacuations as, by
 carrying off part of the offending Matter,
 may enable Nature more effectually to *con-*
coct the remaining part. And this may
 be done, as well by encouraging the *Sym-*
ptomatical, or *accidental* Evacuations, which
 happen during the Course of the Disease,
 when they are found to relieve the Patient,
 as by making artificial ones, *viz.* by
Bleeding, *Vomiting* and *Purging*. These are
 chiefly to be used during the first Stage
 of acute Diseases, as we shall shew here-
 after, from the Practice of the best
 Physicians.

Promoting a *Crisis*, or a *critical Evacua-*
tion of the *febrile Matter*, is the next
 Thing which Art may be assistant to
 Nature in; and such Assistance may be
 wanted on two Accounts; first, when the
Crisis, either through the Weakness of the
natural Faculties, or the *Depravity* of
 the

the *peccant Matter*, is delayed beyond its proper Time; and, secondly, when it is imperfect, and does not wholly carry off the Disease. Thus, if a Physician finds that Nature is attempting a *Crisis*, by Urine, Sweat, &c. but is not equal to the Work, he may assist her Endeavours, by *Cordials* and by *stimulating Remedies*; or by such as are proper to promote the Evacuation which Nature is aiming at; and, if he finds that the *Crisis* is imperfect, and has not wholly carried off the Disease, he may have recourse to *Purgatives*, *Sudorificks*, *Corroborants*, and such other Means as the Rules of his Art may suggest, in order to prevent a Relapse, by carrying off the Reliques of the *offending Matter*.

CHAP.
I.

We have now taken a Survey of the respective Provinces of *Art* and *Nature* in curing Diseases, and, from what has been said, I think it evidently appears,

- I. That NATURE is the primary
Agent

CHAP. *Agent* in the Cure of Diseases, and that
 I. the Physician can be said to cure them,
 only in a secondary Sense, or as an *Instrument* in *Nature's* Hands.

2. That it is the Duty of every
 PHYSICIAN, in the Exercise of his ART,
To follow the Road which is pointed out by
Nature; or to act in Subserviency to her
Dictates.

And thus, at length, I hope, I have
 fully proved the Truth of my first Pro-
 position; *viz. That there is an invariable*
 RULE, or METHOD for PHYSICIANS to
direct their Practice by; or in other Words,
 that PHYSICK is an ART.

If Physicians, therefore, are not agreed
 about this Rule, it is their Fault, and not
 the Fault of the Art itself; for the Art
 is a real Art, but it happens in this, as
 in other Arts, that many of the Pro-
 fessors of it are not Artists. It is, indeed,
 as HIPPOCRATES said of it, *the most*

excellent of all Arts; but few have either CHAP.
 Industry enough, to apply themselves to it I.
 as they ought, or Capacity enough, to }
 comprehend the whole of it; and hence it
 is, that while there are so many *nominal*
 ones, there are so *few real Physicians* *.

Nor shall we have any Reason to be surprized at this, if we consider how many the Qualifications are which are requisite to constitute a *real Physician*. For, to attempt a Sketch of such a Character, we may affirm, that to be a good Physician, a Man should not only be well acquainted with the State of the Body, while it is in Health, and with the Powers of Remedies; but that he must also be thoroughly acquainted with the History, and Progress of Diseases, before he can safely apply himself to the Practice of his Art. It is not then the knowing Diseases in the Lump, (Κατὰ συνδρομήν) as the *Empiricks* did,
nor

* Οὕτω καὶ οἱ ἰητροὶ φήμη μὲν, πολλοὶ. ἔργῳ δὲ, πᾶγχυ θαιοί.—HIPPOCRAT. LEX.

CHAP. nor the being possessed of a Number
 I. of *Receipts*, however valuable they may
 be; it is not the Knowledge of what is
 commonly called *Philosophy*, nor the be-
 ing able to talk *mechanically* about the
 Causes of Diseases; finally, it is not the
 Reading of a few modern Systems of Me-
 dicine, that will qualify a Man to be a
 good Physician; But, to sum up his Cha-
 racter in a few Words, we may say, that a
 good Physician is one who is well acquainted
 with the respective Powers of *Nature*, and
 of *Art*, and knows when he ought to ex-
 ercise his Art, and when to refrain from
 doing so: That he is one who takes his *In-*
dications, not from any fanciful Hypothesis,
 nor any imaginary Causes of Diseases, but
 from Nature only: That he is one who does
 not attempt to cure acute Diseases by any
 one kind of Evacuation, as the HELMON-
 TIANs did by *Sweating*; nor yet by a
 promiscuous Use of all Kinds of them,
 for Example, by *Bleeding*, *Purging*, *Sweat-*
ing, and *Blistering*, &c. without any Me-
 thod, Rule, or Order, but makes Use of each,

at

at different Times, and upon different Occa- CHAP.
 sions, as *Nature* points out the Way: In I.
 fine, that he is one, who does not depend, in
 the Cure of Fevers, upon *Specificks*, or *Alexi-*
pharmicks to correct some supposed *morbid*
Qualities in the Blood, to quiet the *enraged*
 ARCHEUS, or to expel an imaginary *ma-*
lignant Venom out of the Body, but who *takes*
Nature for his Guide in every Thing, and
 employs his whole Study to direct, restrain,
 or assist her Efforts; and promote the
Concoction and Expulsion of the febrile Matter,
 in the Way which Nature indicates.

But, if this be the Office of a Physician,
 as it plainly appears to be, it is highly in-
 cumbent on him to make himself acquainted
 with the whole Doctrine of *Crisis* and *Cri-*
tical Days, and the Signs of *Crudity* and *Con-*
coction of the Humours, so as to qualify
 himself to discover, whether or no the *Con-*
coction of the Humours be rightly carried
 on; at what Time a *Crisis* is to be ex-
 pected; of what Kind it will be; and
 whether it will wholly carry off the Dis-
 ease

CHAP. ease or not. These are Things, I say,
 I. which it is incumbent upon every Physician
 to be thoroughly acquainted with, and
 these can only be learnt by a diligent
 Observation of Nature, and by the careful
 Perusal of the ancient Writers in Medicine.

There are some, I know, who affect
 to despise, and ridicule the ancient Doctrine
 of *Crisis*, and *Critical Days*; but we have
 had great Authorities to support it, even
 in our Age, amongst which Number may
 be reckoned that great Restorer of the
 HIPPOCRATICK *Medicine*, BOERHAAVE*,
 the justly celebrated HOFFMAN†, and
 the learned Dr. MEAD‡; to say nothing
 of the sagacious SYDENHAM, whose Au-
 thority alone would be sufficient to support
 this Doctrine, were there no other, as we
 may be assured his Observations were derived
 from Nature only, and not from any *Hypothesis*.

But

* Vid. GERARD. VAN. SWIETEN Comment. in
 Aphorismos BOERHAAVE, Tom. 2. Sect. 587.

† Vid. FRID. HOFFMANNI, Medicin. Rational.
 Tom. 3. Sect 1. Cap. 15.

‡ MEAD, De Imperio Solis et Lunæ. Editio altera,
 Cap. 22.

But to put this Matter out of all Doubt, a late ingenious Writer has proved, from a great Variety of Observations, made in different Parts of EUROPE, upon the *Periods and Crises of Diseases**, That they prevail at at this Time, as well as they did anciently : and, indeed, how can it be otherwise, since, as I have observed in a former *Treatise*,
 “ whenever any heterogeneous Matter is
 “ got into the the Mass of Humours, which
 “ is incapable of being assimilated, and
 “ must be thrown off, before the Patient
 “ can be restored to Health, whether
 “ this be effected by any sensible Evacua-
 “ tion, or not, whether it happens upon
 “ the *usual Critical Days, or not*, Nature
 “ must *have a Time* to prepare such Matter
 “ for Expulsion” †, *i. e.* to concoct the
 Matter first, and afterwards expel it,
 which is all that the Ancients meant by
 their Doctrine about *Crises*.

The

* See MARTINE's Essays.

† Inquiry concerning the Nature, &c. of the *Epidemick Fever* of the Years 1740, and 1741.

CHAP. The Truth is then, that Diseases have
 I. their *Periods* and *Crisis* now, as they had
 formerly, and the only Question is, whether they terminate exactly in the same Space of Time, or not. For if they do, why should we neglect the ancient Doctrine concerning them? And if they do not, wherefore should we not observe their *Periods*, and lay down Rules for predicting them, accommodated to our own Climate and Way of Life, as the Ancients did?

We find that some amongst the Ancients affected to despise this Doctrine as much as the Moderns do; and a Physician, who pretended to prognosticate a critical *Sweat*, or an *Hæmorrhage*, was treated by these *Ignoramus's* with the contemptuous Name of a *Conjurer*, as GALEN tells us*. This Author however despised these empty Sneerers, as much as they affected to despise him, and rendered himself

† GALEN. Si Quis Optimus Medicus &c.

self eminent by his Predictions in acute CHAP. Diseases. For he not only foretold that a I. Fever would be a *Quartan*, as he acquaints us, upon its first Approach, but also the very Day on which it would go off*. He predicted a Relapse, in an acute Fever, and the Manner of its going off afterwards†. But the most extraordinary Instance of his Sagacity, in this respect, was an acute Fever, in which he foretold that there would be an Hæmorrhage at the Nose on the fifth Day of the Disease. The Story is an uncommon one, for which Reason I think I cannot conclude this Chapter better than by relating it; which I shall do, as nearly as I can, in his own Words. A young Man at ROME had been ill of a Fever five Days, and notwithstanding the proper Time for Bleeding was then over, as it ought to have been done on the second or third Day, or at the latest, on the fourth; yet, as it did not seem to be forbidden, either by the Sea-

F fon

* GALEN. De præcognitione Liber, ad *Posthumum*.

† Ibid.

CHAP. son of the Year, the Age, or Weakness of
 I. the Patient, or by his Way of Life; but
 as, on the contrary, all these Circumstances
 concurred in Favour of it, his Physicians
 agreed to open a Vein. But “ after hav-
 “ ing diligently weighed within myself,
 “ says our Author, the Signs which HIP-
 “ POCRATES has left for foretelling a
 “ Hæmorrhage, I declared that I thought
 “ they were right in their Intention of
 “ opening a Vein, but that, if they would
 “ but wait a while, Nature herself would
 “ do the Business for them, by throwing
 “ off the Load with which she was oppress-
 “ ed. The other Physicians stood amazed
 “ at this. In the mean Time the Patient
 “ started up, as if he was going to jump
 “ out of Bed; and being asked why he did
 “ so, when there was no Reason for it;
 “ he replied, that he was afraid, lest a *red*
 “ *Serpent*, which he saw crawling upon
 “ the *Roof* of the Bed, should fall down
 “ upon him, and was therefore willing to
 “ get out of the Way. The other Phy-
 “ sicians did not suspect that this Sym-
 “ ptom

“ptom portended any future Efflux of CHAP.
 “Blood, but as for myself, when I had I.
 “considered the Signs, and particularly a
 “*Redness*, which I had before observed
 “upon the right Side of the Nose, extend-
 “ing to the Cheek; and which was now
 “become much more conspicuous, I
 “thought it an evident Token that there
 “would shortly be a Hæmorrhage from
 “the *right* Nostril; upon which I whif-
 “pered one of the Servants, who was in
 “Waiting, to fetch a Vessel to catch the
 “Blood in, but to take Care to hide it
 “under his Cloaths when he came in; and
 “then, turning about to the Physicians, I
 “told them, loud enough to be heard by
 “them all, that if they would wait a
 “little longer they would see a Flux of
 “Blood from the Patient’s *right* Nostril.
 “They laught at my mentioning the right
 “Nostril in particular; but I replied, that
 “both these Things would happen, or that
 “neither of them would. For by the Rules
 “of the Art there would not only be a
 “Flux of Blood, but that Flux would

CHAP. “ be from the right Nostril. Upon this,
 I. “ I ordered the Man who had got the
 “ Vessel to keep his Eye upon the Pa-
 “ tient, and to catch the Blood, as soon
 “ as he began to see it spout forth. I
 “ had scarce done speaking, when the
 “ Patient pulled his Finger from his Nostril,
 “ and we saw it covered with Blood. The
 “ Servant ran with the Bason; the Com-
 “ pany set up a Shout; and the Physi-
 “ cians, one and all, slipt out of the way
 “ as fast as they could.” *And thus Art*
triumphed over Ignorance. “ The Patient
 “ lost four Pound and a half of Blood *.”

* GALEN. De Præcognitione, &c.



CHAP.



C H A P. II.

IN the preceding Chapter I have CHAP. endeavoured to demonstrate, that the II. Art of Physick affords an invariable Rule, from which a Physician never ought to deviate, in treating acute Diseases; which Rule is TO TAKE NATURE FOR HIS GUIDE: and have also attempted to explain the true Sense and Meaning of this Rule. I shall now proceed, as I at first proposed, to shew *that the best Physicians, in all Ages, have been directed by it in their Practice.*

In order to prove the Truth of this Proposition, it will be necessary to take a short View of the State of Physick, at some of its most flourishing Periods, from the Days of HIPPOCRATES down to the present Time; for such a View will make it evident, not only that the most emi-

CHAP. nent Physicians, at all Times, have been
 II. directed by this Rule; but also that they
 have been thought to excell, or be deficient in their Art, in proportion as they adhered to, or deviated from it.

The immortal Renown, then, which has been bestowed upon the FATHER of our Art, seems to have been conferred upon him for no other Reason, but because he observed, and copied after Nature, more diligently, and exactly than any one else had ever done. And, if our *English* HIPPOCRATES, the judicious SYDENHAM, rivals him in Fame, it is because he steadily pursued the Path in which HIPPOCRATES had trod before. There is indeed such an Affinity between SYDENHAM'S Method of Practice, and that of HIPPOCRATES, that one would think the *English* Writer had borrowed it from the *Greek* one; but, if he did not, as we have Reason to believe he did not, from his own Words, as well as from common Report, it is evident that both of them must have been

instructed by the same Mistress, *to wit*, CHAP. II.
 NATURE. And it adds no small Weight
 to the Method which they both pursued,
 to find, that the latter does not appear to
 have borrowed it from the former, but
 that both of them fell into it by carefully
 observing Nature.

We have SYDENHAM'S own Testimony
 to shew, that the Rule which he followed
 in his Practice, was no other than that
 which I have been speaking of; for he
 tells us, *that it is most likely that he who ob-*
erves the natural Phenomena of Diseases,
with the most Accuracy and Attention, will
be the most expert in discovering the true
and genuine Indications for the Cure of them;
 and that for his own Part, *he applied him-*
self wholly to this Method, being very secure
that, if he took Nature for his Guide,

— *etiam,*

Avia terrarum peragrans loca nullius ante
Trita solo.—

He should never deviate a Hair's Breadth

CHAP. *from the Path in which a Physician ought*
 II. *to tread**.

SYDENHAM however appears to have gone too far, in asserting, as he does †, that the Art of Physick may be best learnt by Observation, or the Practice of it. For in every other Art, a Man is supposed to have learnt the Rules of his Art, before he comes to the Practice of it; and, for my own Part, I can see no Reason why there should be less Necessity for a Master in the Art of Physick, than in any other. It would be unhappy indeed for the *Patient*, were the Art of Physick to be learnt only at his Expence. We must therefore charitably suppose, that SYDENHAM meant no more than that, after a Physician has laid a good Foundation, the Practice of the Art is the best Way to render him perfect in it; not that the Art is to be

* SYDENHAM Opera Universa. Lugd. Batavor. 8vo.
Epistola Dedicator.

† Ibid.

be learnt by that alone. It is plain that CHAP.
 Practice alone will not teach a Man II.
 the Art; for there are not wanting Instances
 of PRACTITIONERS, who are grown
 old in Business, and yet, for want of being
 early instructed in the Principles of the Art,
 are as absolute Strangers to it, as they
 were at first setting out. But of this only
 by the Way.

To come now to the justly celebrated
 BOERHAAVE; his Practice was of a Piece
 with that of HIPPOCRATES and SYDEN-
 HAM. These were the Authors whom,
 together with Nature, he took for his
 Guides; and whose Observations he has
 illustrated and confirmed by his own, and
 by the new Discoveries in *Anatomy*, and
Natural Philosophy. And it was by fol-
 lowing, and improving upon the *Plan*,
 which these Authors had laid down, that
 he himself rose to that high degree of Re-
 putation which he enjoyed while living,
 and which his Works will remain
 in Possession of, as long as Physick con-
 tinues to be an Art. After

CHAP. After such Instances as HIPPOCRATES,
 II. SYDENHAM and BOERHAAVE, it would be
 } superfluous to mention others of less Rank
 and Eminence, who have formed their
 Practice on this Plan; but I cannot for-
 bear just taking Notice, that another Coun-
 tryman of our own, who, on account
 of his great and successful Practice, rather
 than great Learning, has always been
 ranked amongst the most eminent Phy-
 sicians †, is recorded by the Learned *Dr.*
 FREIND *, to have arrived at that degree
 of Eminence which he possessed, only *by*
taking Nature for his Guide in every Thing.

But not to deal in general Propositions
 only, I shall proceed to shew, by an Abstract
 of the Practice of these Authors, that all
 of them built upon the same Foundation;
 and *that there is a strict Agreement between*
them, with respect to the Treatment of acute
Distempers. And I shall undertake this
 Task

† *Dr. RADCLIFFE.*

* *FREIND Comment. de Febribus, p. 160.*

Task the more willingly, as it will not CHAP.
II.
only vindicate the Art from the greatest
Reproach which its Enemies have cast upon
it, but will serve, at the same Time, to
*shew in what the true and genuine Practise
of Medicine consists.*

To begin with HIPPOCRATES; he lays
it down as a first Principle, *that the end
of Physick is either to carry off Diseases,
or to moderate the Violence of them †.* And
agreeably to this Principle, his Indications,
in acute Distempers, were only these, *viz.*
either to mitigate the Symptoms; to direct,
or to assist Nature in throwing off the
Cause of the Disease, by promoting the
*Concoction and Evacuation of the febrile
Matter.* In each Case he took his Indication
from Nature; for he tells us, that when the
Fever was irregular, or had no certain *Type,*
his

* Καὶ πρῶτόν γε δὴ ὀριεῦμαι, ὃ νομίζω. ἰητρικὴν εἶναι, τὸ δὴ πάμπαν ἀπαλλάσσειν τῶν νοσεούτων τοὺς καμάτους. Καὶ τῶν νοσημάτων τὰς σφοδρότητας ἀμβλύνειν. HIPPOCR. de Arte.

CHAP. his Method was not to do any Thing, till
 II. it became regular, and he could discover
 of what kind it was, and then to set a-
 bout the Cure, in the Way which Nature
 pointed out †.

It may seem strange to many to assert, that HIPPOCRATES never attempted to *cure a Fever*; but it is so far true, that he never tried *to cure it*, according to the common Acceptation of that Word, i. e. *to put a stop to the febrile Motions*, or extinguish the Fever, by the help of Art; for he thought, (and all prudent Physicians have thought the same,) that the Cure of a Fever should be left to Nature; and his whole Aim was to moderate, direct, or assist her Motions.

His

† Τους δὲ ἀκαλασάτους τῶν πυρετῶν, ἕαν, μέχρις ἂν κατασῶσιν, ὁκόταν δὲ σῶσιν ἀπαντῆσαι διαίτη καὶ Θεράπειη τῇ προσηκείῃ, ΚΑΤΑ ΦΥΣΙΝ ΘΕΩΡΕΩΝ, (i. e. *Theorizing according to Nature, or taking his Indications from thence.*) HIPPOC. De ratione Victus in morbis acutis.

His first Intention was *to restrain the* CHAP. *Efforts of Nature, when they were too vio-* II. *lent; or to moderate the Fever.* This was plainly his Design in *Bleeding*, in the beginning of acute Distempers. He had often taken Notice that a Bleeding at the Nose, or some other Hæmorrhage, had been of Service in the beginning of these Diseases, when the Fever ran too high; when it was attended with *great Pains, a Difficulty of Breathing*, or the like. He had also found it to be of Service in *topical Inflammations*; and, as he could not but know that an Inflammation, if left to take its own Course, would probably end in *Suppuration*, and an *Abscess* in the part affected; or, that if Nature should attempt to relieve the Patient by an Hæmorrhage, such Hæmorrhage might happen in an improper Part, as for Instance, in the Lungs; he therefore thought it more adviseable to procure an artificial Relief, by Bleeding, than to leave the Work to Nature. But we do not find that he ever bled, unless the Fever was so violent

as

CHAP. as to make it dangerous to leave Nature to
 II. herself; the only general Rule which he
 gives upon this Subject being, *to bleed, in acute
 Diseases, if the Fever is violent, and the
 Patient is in the Flower of his Age and
 Strength**.

And indeed, if we consider the Principles which HIPPOCRATES went upon, we shall be convinced that he could have no other Design in Bleeding, but either to moderate the Fever, or to promote an artificial *Crisis*. But had his Design been to substitute this Evacuation in the room of the natural one, which he saw sometimes produced, he would probably have bled upon the *Critical* Days, in which such Hæmorrhages used to happen. Now *Critical* Hæmorrhages frequently happen when the Disease is far advanced †, and seldom sooner than the
 fifth

* Τα δ' ὄξεια πάθεα, φλεβοτομήσεις, ἢν ἰσχυρὸν φαίνηται τὸ νόσημα, καὶ οἱ ἔχουτες ἀκμάζωσι τῆ ἡλικίῃ, καὶ ῥώμῃ παρῆ αὐτέοισιν. De Victus ratione in Morbis Acutis.

† In the Case of HEROPYTHUS of *Abdera*, there
 was

fifth or sixth Day; whereas HIPPOCRATES CHAP. II. used to bleed in the very Beginning of a Fever; and it was a general Rule amongst the oldest Physicians, never to bleed after the fourth Day of an acute Disease, unless in Cases of great Extremity, as in that of ANAXION in the *Epidemicks* *.

As

was a Hæmorrhage from the Nose on the 40th Day; and in that of a late *Right Hon. Gentlemen*, there was a like Hæmorrhage about the 20th Day. The Hæmorrhage, in the Case of HEROPYTHUS, was not critical, for it returned, by Intervals, till the 60th Day, and then stopt; but the Disease continued till the 120th Day, and was carried off at last by a *turbid Urine*, and *bilious Stools*. It is a good Remark which SIR JOHN FLOYER makes upon this Case, *viz.* that in *Rheumatick Fevers*, where there is a sizy Blood, the Fever is long, but when it goes off, there is much Sediment in the Urine. See his Com. p. 106. HIP. Epid. L. 3. Sect. 3. Æg. 9.

* Lib. 3. Sect. 2. Æg. 8. In this Case, contrary to the usual Method, the Patient was bled in a Plurisie on the eighth Day of the Distemper; but then the Fever, HIPPOCRATES tells us, was very high, the Pain very acute, and the Cough and Difficulty of Breathing both very great. This Rule, never to bleed after the fourth Day, is chiefly applicable to Inflammatory Fevers; in which, if the Obstruction is not removed within four Days,

CHAP. As it does not appear then, that HIP-
 II. POCRATES ever used Bleeding with a De-
 sign to procure a Crisis, and carry off the
 Cause of the Disease, it is evident he must
 have done it only to mitigate the Symp-
 toms. And there is the greater Reason
 to believe that he bled with this Intention
 only, and not with a View to make an
 artificial Crisis, since we know that he
 strictly copied after Nature; but it very
 seldom happens that *Nature cures* Diseases
 by a Hæmorrhage: For, out of the *forty-*
two Cases related in the *Epidemics*, there
 is only one which can properly be said to
 have been carried off by a *Critical* Flux
 of Blood*. Dr. FREIND says, indeed,
 that four of these Cases were terminated
 by

Days, *Matter* is commonly formed; but, when this is
 the Case, Bleeding can do no good, and may possibly
 do harm. This Rule however is not without Excep-
 tion, for GALEN informs us, that he sometimes bled
 even on the *twentieth* Day of a Fever. Vid. De Cu-
 randi ratione per Venæsectionem.

* HIPPOCRATES, de Morbis Vulgar. L. 3. Sect.
 3. Ægr. 11.

by an Hæmorrhage* ; but he appears to have been a little too hasty in asserting this. For, in two of the four, HIPPOCRATES says expressly, that the Fever was terminated by a Sweat †. And Sir JOHN FLOYER, in his *Commentary* on these Cases, observes, of one of the four, *that the Hæmorrhage was not sufficient for a perfect Crisis, but that the Crisis was by Sweats*; and of another, *that the Sweat completed the Crisis*. As to the last *History*, of the four which Dr. FREIND refers to, HIPPOCRATES says, that the Patient had a plentiful warm Sweat all over her Body §, and was perfectly freed from her Fever by it; so that out of the four Cases picked out by Dr. FREIND, as Instances

G

ces

* De Febribus, Comment. 2.

† In History 7. L. 1. he says, that there was an Hæmorrhage from the left Nostril on the fifth Day, after which the Patient Sweat (ἰδρωσεν) and had a *Crisis*. And, Lib. 3. Sect. 3. Ægr. 7. he says, that on the 27th Day the Patient sweat much, and was freed from her Fever, (ἰδρωσε πολλά. ἄπυρος.) copiosis ortis Sudoribus, a Febre immunis fuit.

§ ἰδρωσε πολλῶ θερμῶ δι' ὅλου. ἄπυρος ἐκρίθη. Epidem. Lib. 3. Sect. 3. Ægr. 12.

CHAP. ces of a critical Flux of Blood, there is only
 II. one which can with any Propriety be
 allowed to be such *, and even in this it
 is said, that the Patient fell into a copious
 warm Sweat on the third Night, *and had*
a perfect Crisis; and this Sweat may be
 supposed to have had some Effect, as well
 as the *Fluxus Mensium* which came on
 about that Time.

A second Method, which HIPPOCRATES
 took to moderate the Violence of acute Dis-
 eases, was to give cooling and emollient Cly-
 sters. We have Instances of this Practice in
 those Diseases to which he emphatically gives
 the Appellation of *acute Diseases*, viz. *Pleu-
 risies, Peripneumonies, Phrensies, and burning
 Fevers* †. In a *Pleurisie*, says he, the Body
 must be kept open by cooling lenient
 Clysters, and this is proper in every Stage
 of the Disease ‡. He gives the same Di-
 rections

* Lib. 3. Sect. 3. Ægr. 11.

† De Victus ratione in Morbis acutis. De Affec-
 tionibus:

‡ De Affectionibus.

rections in a *Peripneumony* and *Phrensie**. CHAP.
 He is more particular in laying down Rules II.
 for the Management of a *Causus*, or *burn-*
ing Fever. In this Distemper he observes,
 that we ought to apply cooling Remedies,
 both externally, and in Clysters; that these
 may be injected every Day, or every other
 Day, *but that we must take Care not to cool*
too much, so as to bring on a *Rigor* †. The
 Time for giving Clysters was regulated by
 the Intention which he had in giving them,
 which was, as we may learn from many
 Passages in his Works, *to moderate the*
Fever, and ease the Pains. Thus, in a Peri-
 pneumony, he orders the Body to be kept
 open, for the first four or five Days, to *abate*
the Fever, &c. but says, that, after that
 Time, we should not use them, because any
 great Evacuation downwards, after the fifth
 Day, is dangerous, as it stops Expectoration,
 which is the regular Crisis of this Dis-
 ease.

G 2

ease.

* De Affect.

† Ibidem.

CHAP. ease *. In like manner, in Pleurifies, he
 II. orders Clysters, during the first Days of the
 Distemper, as also Purging to carry off the
 Bile ; but he adds, that we ought not to
 purge after the Patient begins to expectorate, for if we do, we shall put a Stop
 to the Expectoration, and the Patient will
 die of a Suffocation the seventh or ninth
 Day †.

In one or two Places, indeed, as in that
 above referred to §, he seems to allow of
 Clysters, through the whole Course of
 acute Diseases ; but then they are only
 to

* These are his Words : Τὰς δὲ κοιλίας ἐν μὲν
 τῆσι πρώτῃσι ἡμέρησι τέσσαρσιν, ἢ πέντε, ὑποχωρέειν
 χρὴ, καὶ ὀλίγω μᾶλλον, ἵνα οἱ τε πυρετοὶ ἀμβλύτεροι ἔωσι,
 καὶ τὰ ἀλγύμαλα κουφότερα &c. He explains this
 afterwards, by adding, δεῖ οὖν καὶ τὴν κάτω κοιλίην,
 μήτε ἐσάναι λίην, ἵνα μὴ ὀξέες ἔωσιν οἱ πυρετοὶ· μήτε
 λίην ὑποχωρέειν, ἵνα τὸ σίαλον ἀνιέναι δύνῃται, καὶ ἰσχύη
 ὁ κάμνων. i. e. the Body should neither be suffered
 to be costive, so as to increase the Fever ; nor
 kept so open, as to hinder Expectoration, and
 exhaust the Patient's Strength. Vid. De Mor-
 bis. L. 3.

† Ibidem.

§ De Affection.

to be given in such Cases where it is ne- CHAP.
cessary to mitigate the Fever, agreeably to II.
the general Rule above laid down*.

By these and many other Passages, we find that HIPPOCRATES made very free with Clysters, in the beginning of acute Diseases; but he did not do the same with purging Remedies; on the contrary, though he often purged in Fevers, yet he did it with great Caution and Circumspection, as I shall shew hereafter, when I come to treat upon this Subject.

I proceed now to the third and last Method which HIPPOCRATES took, to moderate the Fever, or keep it to a proper *Standard*, which was to regulate the Patient's Diet, as the Disease required.

G 3

This

* HIPPOCRATES, after giving general Directions about purging in continual Fevers, adds, ἀλλὰ ἢν τινα δέη, ὑποχλύζειν χρὴ, ὅποσάκις ἂν βούλει ἀκινδυνότερον γὰρ. *that is*, if there be a Necessity for it, we may give Clysters at any Time, because there is less Danger from Clysters than cathartick Remedies. De Purgant. Remediis.

CHAP. This is a Subject upon which he is
 II. very copious, and he gives this Reason for
 it, that, notwithstanding it was a matter
 of very great Consequence, the Ancients
 had written nothing remarkable concern-
 ing it*.

We may collect from this Passage of
 our Author, that the Practice of Physick,
 before his Time, was merely *Empirical*;
 or that Physicians had not a *regular Me-
 thod* of treating Distempers, but trusted
 wholly to *Receipts*, as Empiricks have
 done ever since; for had there been any
 Method known before the Time of HIP-
 POCRATES, it must have contained Rules
 for the Regulation of Diet in acute Dis-
 eases; but he acquaints us that there were
 no such Rules in being before his Time;
 and consequently a regular Method of
 treating Distempers was then unknown.
 And from hence it appears, that the Honour
 of discovering such a Method is due to
 HIP-

* De Ratione Victus in Morbis acutis,

HIPPOCRATES alone; and it is for this Discovery that he has always been esteemed the Founder of the RATIONAL, or DOGMATICK MEDICINE*.

CHAP.
II.


There were some indeed in these very early Ages who enjoin'd a total Abstinence from Food, during the three or four first Days of a Fever, in which they were afterwards followed by the *Methodists*. HIPPOCRATES, however, condemned this

G 4

Practice,

* The Name of *Dogmatists* was given by GALEN to those Physicians who practised according to a certain *Rule* or *Method*, to distinguish them from *Empiricks*, who prescribed to Distempers *in the Lump* (κατὰ συνδρομὴν) or practised only by *Rote*. *The Indication*, says he, *in Diseases*, or the Thing which is indicated, is the beginning of the Art of Medicine, or the *Goal* from which a Physician sets out, in curing Diseases. And he who is able to discover by what *Means* the Thing which is indicated, may be brought about, truly deserves the Title of a Physician. Now he who has *Experience* alone, to direct him in effecting his End, is properly speaking an *Empirick*; but he, who pursues a *rational Method* of doing it, is a *Dogmatist*, or a *Rational Physician*. Εἰ δὲ διὰ λόγου τινὸς ἢ μεθόδου, λογικός τε καὶ μεθοδικός, καὶ ΔΟΓΜΑΤΙΚΟΨ. GALEN. *Method Medend.* L. 3.

CHAP. Practice, because, as he says, all great and
 II. sudden Changes are dangerous; but he him-
 self went so far as to deny the Patient
*solid Food**; and in many Cases even
Ptissans, or *Spoonmeats*, and to confine
 them to watry Liquors, such as *Honey* and
Water, *Oxymel*, &c.

His Intention, in keeping the Sick to
 this Kind of Diet, was to prevent the Fever
 from rising too high†. And indeed this was
 the principal Method which he took to
 moderate a Fever; for *Bleeding*, which some
 Physicians are now so free with, in acute
 Diseases, was seldom used by HIPPOCRATES;
 and in one sort of Fevers, which were those
 of the *bilious* or *putrid* Kind, he never
 made use of it at all; nay, he went so far
 as to forbid Bleeding, in some Cases, merely
 on account of the Fever, though other
 Cir-

* Ῥοφήμασι δὲ καὶ πόμασι διαίτειν, ἕως ἂν ὁ πυρελὸς
 μειωθῆ. De Affectionibus.

† Ταῖς δὲ πυρετώσας πόσοισι καὶ Ῥοφήμασιν, ὡσπερ
 τὸν πυρελὸν ψυχροῖσι Φαρμάκῳ ἐκλύειν, &c. De Locis
 in Homine.

Circumstances seemed to make it necessary *. It may be wondered why HIPPOCRATES

CHAP.
II.

* *Si vero ulcus fuerit internas venas secato, si non febricitet. Epidem. L. 2. Sect. 5. Quicumque derepente voce destituantur, si sine febre fuerint, ipsis venam secato. Epidem. L. 2. Sect. 2.* HIPPOCRATES, as MARTIAN proves at large, was so much averse to Bleeding in Fevers which arose from *Bile*, that he thought it hurtful, even in *Pleuritick* Pains, when they were owing to that Cause. *Dolores circa latus in febris, consistentes citra notas, venæsectio læserit, sive cibum aversetur æger, sive Hypochondrium sublime habuerit. Coacar. prænot. S. 3.* Pains of this kind in the Side do often arise from *Bile*, as MARTIAN shews; but as purging is unsafe, when there is an internal Inflammation of any Part, so is Bleeding when there is a Redundancy of *Bile*: The reason why it is so may be learnt from this Author. *Hos præterea lædit Phlebotomia, quia cum humor noxius tenuitate peccet, sanguine misso, adhuc tenuior redditur; quare accedente febre, quæ succos exurit, & tenuitas augetur, & Acrimonia, venæque per phlebotomiam inanitæ Cacochymiam biliosam trahentes, morbum geminant.* And again, speaking of a *bilious* Fever, he says, *Quarè in hoc casu propter febrem Venæsectio plurimum lædit, quatenus humores per venæsectionem attenuati a febrili calore eo usque attenuantur, ut sanguis totus fere in biliosum succum transmutetur, quando bilis nihil aliud est, quam sanguis attenuatus, & immodice excoctus, sive accensus a calore, & hæc ratio est, cur illi, quibus sanguis fluxit*
im-

CHAP. POCRATES was so averſe to Bleeding, in
 II. many acute Diſeaſes; but, to account for
 it, we muſt conſider the Nature of the
 Climate where he lived, for People who
 live in very hot Countries, are leſs capable
 of bearing this Evacuation, than ſuch as
 inhabit milder Climates. Accordingly
 MESUE, (if he was the Author of the
Aphoriſms which go under his Name,) ob-
 ſerves, that People bear Bleeding better in
 the fifth and ſixth, than in the ſeventh,
 firſt, ſecond, third and fourth Climate*.
 Now Bleeding, at leaſt in large Quan-
 tities, was thought to be prejudicial in the
 firſt, ſecond, third and fourth Climate,
 becauſe thoſe Climates were too hot, and
 the Inhabitants of the ſeventh were
 thought to be leſs capable of bearing it,
 becauſe

*immodice, a febris bilioſis corripantur, quod adnotavit
 HIPPOC. ab initio L. 2. de Morbis Mulierum; quæ
 omnia attendens prudens ſenex Venæſectionem in febris
 putridis (has febres ex Bile appellat ipſe) adeo ſuſpectam
 habuit, ut pro earum curatione nullibi eam admiferit.
 Quæ quidem præceptoris doctrina, &c. PROSPER.
 MARTIAN. in HIPPOC. Pag. 471.*

* Aphoriſm. viii.

because the Climate was too cold. As **CHAP.**
HIPPOCRATES, therefore, practised in the **II.**
 warm Latitude of **GREECE***, he had
 reason to forbear Bleeding in Diseases, in
 which it is found to be of Service in a colder
 Climate. For the Fevers which prevail in
 hot Countries are mostly of the *Bilious* or
Putrid kind, as those which happen in
 temperate Climes are owing more frequent-
 ly to a Sanguine *Plethora*, or redundancy
 of Blood; but as Bleeding is indicated in
 the latter, so is Purging in the former kind
 of Fevers.

The Extremes of Heat and Cold, were
 thought by all the old Writers in Physick,
 as well as by **HIPPOCRATES**, to be a Reason
 against Bleeding. For **GALEN** frequently
 cautions Physicians against Bleeding in very
hot or very *cold Weather* †, in Summer-time,
 or

* The Island of *Cos*, in which **HIPPOCRATES**
 lived, is in the fourth Climate, according to the ancient
 Way of computing; as the *Peloponnesus*, and a great Part
 of the *Greek* Islands are.

† De curandi ratione per Sanguinis Missionem. Ad
Glaucanem, &c.

CHAP. or a hot-Country*; and MESUE does the
 II. same, as we have seen. And the Observa-
 tion of the latter concerning Climates has
 been confirmed by the Experience of later
 Times; for it is found, as I have been informed
 by a learned and ingenious Gentleman, who
 has practised in *Jamaica*, to be much more
 dangerous to bleed in that warm Climate,
 than in the temperate one of *England*. And
 the *French* and *Italians*, who, according to the
 old Calculation, are Inhabitants of the fifth
 and sixth, bear Bleeding in greater Quan-
 tities, and practise it more frequently, than
 we who live in the seventh Climate do.

From what has been said, we may
 account for the Difference between the
 Practice of HIPPOCRATES and that of our
 Physicians, with respect to Bleeding; as we
 may also for GALEN'S deviating from the
 Practice of his Master in this Point. For
 HIPPOCRATES was very cautious about
 Bleeding, and GALEN very fond of it, and
 yet

* Method. Medend. Lib. 2.

yet both of them proceeded upon the same Plan, as I shall hereafter shew : But as GALEN practised in the temperate Clime of *Italy*, he had much greater Reason for using this Evacuation freely than HIPPOCRATES, whose Practice was mostly limited to the warm Clime of *Greece*. And the same way of Reasoning holds good with regard to us.

CHAP.

II.

But to return, as HIPPOCRATES, was more cautious about Bleeding, than Physicians are now, and as he had not one of the chief Remedies to answer the Intention of *cooling* which we have, *viz. Nitre*, he attempted to answer it by a cooling Regimen; and we may conclude that he studied this Point very much, from the great Variety of cooling Liquors which we meet with in his Works*. For as he was no great Dealer in *Receipts*, he would not probably have left us so many of this kind, had he not thought it to be a Matter of very great Consequence in the Cure of Fevers. The

* Vid. Lib. 3. De Morbis, sub finem.

CHAP. II. The Diet which HIPPOCRATES directed in Fevers was called by the general Appellation of *Ptissan*, but was made more gross or thin according to the different Intentions to be answered by it.

There were three kinds of *Ptissan* in use amongst the Ancients, as MERCURIALIS has observed*. The first was made by boiling one Part of peeled *Barley*, or, as we commonly call it, *Pearl Barley*, in ten, or fifteen Parts of Water, till the *Barley* was dissolved, and ran together into a Lump. This was called simply, *Ptissan*, or *whole Ptissan*. When this was strained through a Cloth, so as to separate the thicker from the thinner Part, it had the Name of *strained Ptissan*, (*Ptissana colata*) or Juice of *Ptissan*. These are the two kinds of *Ptissan* which HIPPOCRATES speaks of in his Book, *De Ptissana*, five, *De Victus ratione in Morbis acutis*†, and to which

* Variar. Lection. Lib. 4, cap. 18.

† This Book was called anciently by either of these Names indifferently, as we may learn from CÆLIUS AURELIANUS and GALEN.

which he gives the Name of *Ῥοφήματα*, CHAP.
II.
(*sorbitiones*) or *Barley Gruel**. The *Latin*
and *Arabian* Physicians speak of another
kind of *Ptissan*, besides the two already
mentioned, which is that which is made
by boiling common Barley, with the Husk
on, in Water; but this may more properly
be ranged under the Class of Liquors than
of Food, being what they made use of in
Fevers to dilute with †.

The *Hippocratick* Diet in Fevers then,
may properly be distinguished into two
kinds, *viz.* the *full*, and the *low Diet*;
the first consisted of the *whole Ptissan*,
(*Ptissana tota*) and the second of the strain-
ed


* We have no Word in our Language which fully answers the Meaning of this Term; it signifies literally *Suppings* or *Spoonmeats*, but as it is only applied to one kind of *Spoonmeats*, *viz.* such as are made of *Barley*, I could not find a more proper Name for it than what I have here made use of, to wit, *Barley Gruel*.

† The Moderns differ from the Ancients in this Point, as they commonly make use of the *Ptissana colata*, as a Diluter in Fevers, which kind of *Ptissan* was anciently only used for Food.

CHAP. ed *Ptiffan*, or *Barley Gruel*, after the
 II. thicker Part had been strained off. GALEN, indeed, in a Treatise in which he professes to explain the Doctrine of HIPPOCRATES on this Subject, makes mention of a third kind of Diet, which consisted of half the one, and half the other *. This was carrying the Matter to a great degree of Nicety, and such a one as will seem trifling to many. I should not therefore have mentioned it, had I not thought it necessary towards explaining the Doctrine of HIPPOCRATES, *concerning Diet in acute Diseases.*

The Design of HIPPOCRATES, as we have seen, in giving *Ptiffan*, was to moderate the Fever, and supply the Sick with proper Nourishment. And agreeably to this Design, he was directed in giving it by the Nature of the Fever, and the Time of its Duration, by the Patient's usual Way of Life, the Season of the Year, &c. The
 princi-

* *De Ptiffana, Liber.*

principal Rules which are to be found in CHAP.
his Writings, relating to this Subject, are II.
the following. 

1. That the more acute any Disease is,
the more thin and watry the Diet ought
to be *. 2. That it ought to be thinnest
about the Height of the Disease †. 3.
That it should not be given in the Fit,
or when the extreme Parts are cold, but
in the Absence, or at least, in the Remif-
sion of the Fever ‡. 4. That it should
be given seldomer or oftener, according
as the Patient has been used to feed
more sparingly, or heartily in time of
Health §. 5. That, as old People, and
such as live in hot Countries, require less
Nourishment than young ones, and such
as inhabit colder Climates, Regard should
be had to the Season, Climate, and Age
H of

* 1 Aph. 7. 8.

† Id. Aph. 8. 10.

‡ Id. Aph. 11.

§ 1 Aph. 17. De ratione victus in morbis acutis.

CHAP. of the Patient, as well as to his Manner
 II. of Life, in the Regulation of his Diet †.
 And lastly, That there is greater Danger
 from the Use of a very thin low Diet than
 from a fuller one * ; And, therefore,
 that those People are in an Error who live
 too low in time of Health.

From these general Rules, the reason of
 HIPPOCRATES'S Practice in particular
 Cases may be easily understood. Thus,
 where he recommends the giving the whole
Ptissan in the beginning of Fevers †, in
 opposition to those who deferred giving it,
 till they had exhausted the Strength of
 their Patients by an Abstinence of 3, 4, 5,
 or 6 Days, the Precept must be restrain-
 ed to such Diseases only, as are called *simply*
acute §, and which are some time before
 they come to a height, and not applied to
 those which are *very acute*, and of a short
 Continuance ; for in the latter the *Juice of*
Ptissan

† 1. Aph. 13, 14, 15. 17, 18.

* 1 Aph. 5.

† De ratione victus in morbis acutis.

§ Vid. 2. Aph. 23.

Ptiffan is to be given in the beginning of the CHAP. Disease, and afterwards the *Ptiffan* itself *. II.

As to the *Ptiffan* itself, we never find him giving it at the first coming on of a very acute Disease. For his Rule in a burning Fever is, never to give it till after the *Crisis*. He directs us in another place not to give *Ptiffan* till there appear some Signs of *Concoction* in the *Urine* †.

In some acute Diseases, however, he did not allow even the Use of the *Succus Ptiffanæ*, till the *Crisis* was over, and the Patient out of Danger. These are his Directions in some *Pleurisies* and *Quinsies* §. These Passages may seem to contradict the general Rule about giving Spoonmeats (ροφήματα) in the beginning of Fevers; but it must be observed, that he is here

H 2 speaking

* De ratione Victus in Morbis acutis.

† Ἐπειτα εἰ χρῆστέον ροφήμασι, πρὶν ἢ νῦσθαι πεπανθῆναι, &c. Ῥοφήμα δὲ μὴ πρόσφερε, ἕως ἂν λήξη καὶ τὸν ἔρπον πεπανθῆναι. De ratione Victus in Acutis.

§ Ibidem.

CHAP. speaking only of Diseases, which are *very*
 II. *acute*, and of short Continuance, and such
 as require more powerful Diluents than the
Ptissan, according to the Observation of
 GALEN*, who himself enumerates the
 particular Cases, in which it is not proper
 to give the *Ptissan* at first.

In short, the general Rule about giving
Ptissan in the beginning of Fevers ad-
 mits of some Exceptions. Of this kind
 are those very acute Diseases which I have
 been mentioning †. And HIPPOCRATES
 himself allows that it ought to be un-
 derstood with some Restrictions: For the
 Substance of his Doctrine is, *that we ought,*
in all Cases, to consider what the Duration of
the Disease is like to be, and whether the
low Diet will be sufficient to keep up the
Patient's Strength, till the height of the
Disease. For when the Disease is very acute,
 or

* Lib. de Ptiffana.

† When HIPPOCRATES forbore giving *Ptissan* in
 the Beginning of Fevers, it was only in such as come
 to a height in seven Days, at the latest. See what he
 says of a *Pleurisie* and *Peripneumony*, in his Book *De*
Victus ratione, &c.

or soon comes to the heighth, the low Diet CHAP.
 is sufficient, but if it be simply acute, it is II.
 enough to keep to a low Diet about the Crisis, }
 but the full one may be allowed till then,
 in order to keep up the Patient's Strength. §

There are some Exceptions likewise to the second general Rule, which relates to giving Food at the Heighth of the Disease. For notwithstanding he tells us to observe the Time of the *Crisis*, and to forbear giving Food at that Time *, he did not intend by this to exclude the giving Food, in all *acute* Diseases indifferently, about the time of the Crisis, but only in those in which the *Crisis* is attended by a violent Commotion, or Perturbation of the Body †; and he says, that if the Mouth be moist, and there is an *Expectoration*, these *Spoonmeats* ought to be given in greater Quantities, for the more the Body is

H 3

moistened,

 § 1 Aph. 9. 10.

* Φυλάσσειται δὲ χρῆ καὶ πάντων τῶν πυρετῶν τὰς κρίσεις, καὶ ἀφαιρέειν τὰ ροφήματα κατὰ τοῦτον τὸν καιρὸν. De ratione Victus, &c.

† Ταὶ δὲ ροφήματα ὀχόλου ἐγγύς τῶν κρίσεων ἢ, μὴ δίδου ἢν θορυβῆται, &c. *ibid.*

CHAP. moistened, the sooner will the Crisis be, and
 II. the contrary; and again, the more plentiful the Excretions are (by Expectoration) in a Pleurisie, or Peripneumony, the more plentiful the Diet ought to be, till the Crisis, and especially for a day or two before it; for this kind of Diet will render the Pain more mild, and the Expectoration freer*.

The Reason of this Rule is very evident; for HIPPOCRATES forbore giving Food when a *Crisis* was approaching, for fear of disturbing Nature in her Work: Whenever, therefore, he observed any great *Commotions* in the Body, that is, when the Conflict betwixt Nature and the Disease was violent, he forbore giving it, because such *Commotions* are a Token of an approaching *Crisis*. For this Reason he advises us to forbear giving Food about the Heighth of a Distemper, *if there are any Commotions in the Body*. But when a *Crisis* is not preceded by any such Conflict

or

* De Victus ratione in Acutis.

or Commotion, but is brought about gradually, as it is by *Expectoration*, in Diseases of the Breast, there is not the same Reason for enjoining Abstinence from Food; but on the contrary, it is proper in these Diseases to increase the Diet about the Time of the *Crisis*, because the *Expectoration* will rather be promoted than restrained by increasing it*.

CHAP.
II.
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These are the principal Things which we meet with in HIPPOCRATES concerning Diet in acute Distempers; from which it appears, that he was very exact in this Point, and that the sole End he had in View was to regulate the Patient's Diet in such a Manner, as neither to let him sink for Want of Food, nor to increase the Fever by giving him too much.

As to the other Part of the *Regimen* in acute Diseases, *viz.* the Use of diluting Liquors, he directed them to be given in great Quantities.

H 4

tities.

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\* HIPPOC. de ratione Victus, &c. MARTIAN. in HIPPOC. p. 311.

CHAP. titles. In a Fever, says he, you may give  
 II. *warm Water, Honey and Water, or Aqua*  
 Mulsa, and Oxymel, and these the Patient  
 may drink very freely of; for if these kind of  
 Liquors be given warm, they will wash off  
 the morbid Humours by Urine, or by Sweat,  
 and will keep the Perspiration open, which  
 is conducive to Health\*. And in a burn-  
 ing Fever, he orders the Patient to have as  
 much Water, or Hydromel given him as  
 he will drink †. His Design in giving these  
 Liquors was to abate the Heat, and mode-  
 rate the Fever ‡; and it is from him that  
 our Physicians have taken their Method of  
 giving diluting Liquors in all Kinds of  
 feverish Disorders, as Dr. FREIND observes §,  
 though, at the same Time, this Author seems  
 to confound together the Sorbitiones, and  
 the Liquors of HIPPOCRATES, whereas  
 the latter only was intended by him for a  
 Diluter

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\* De Locis in homine.


† De Diæta in Acutis.

‡ De Locis in homine.

§ Comment. de Febris, p. 218.



Diluter in Fevers, the former being used  
by Way of Food.

CHAP.  
II.  


We have seen with what View HIPPOCRATES directed Bleeding, Clysters, and diluting Liquors, in acute Diseases, namely, *to moderate the Fever*, when that was necessary to be done; but then he did it with Prudence and Discretion, and only carried the *cooling Regimen* so far, as to prevent the Fever from rising too high, but never so far as to hinder the *Concoction*, and subsequent *critical Evacuation* of the *febrile Matter*; and those who go farther than this, whatever they may pretend, will never be able to justify their Practice by the Authority of HIPPOCRATES.

I proceed now to the Methods which he took to promote the *Concoction* and *Evacuation* of the *febrile Matter*.

The Signs of *Concoction*, as well as *Cru-*  
*dity* of the Humours, are explained at large  
in the Writings of this Author; and it  
was

CHAP. was from hence that he chiefly drew his  
 II. Method of Cure, as well as his Predictions, in acute Diseases. Most of his Commentators are likewise very copious on this Head, but we meet with but little in any of them concerning the Method of promoting the *Concoction* of the Humours. HIPPOCRATES speaks indeed of promoting the *Concoction* of the Matter which is expectorated in a *Pleurisie*, or *Peripneumony*, by giving pectoral Liquors, such as *Mulsum*, or *Hydromel*, during the first Days of the Distemper, to dissolve the compacted Humours \*. He also directs warm *Fomentations*, both of the dry and humid Kind, to be applied to the Part affected in a *Pleurisie*, with the same Intention, *viz.* to resolve the obstructing Matter †. Moreover, he recommends *warm Bathing*, in the same Diseases, because, amongst other good Effects, it maturates, and promotes the Spitting §; (a Practice which has lately been

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\* De Morbis. Lib. 3.

† De Diæta in Acutis.

§ Id.



revived with good Success) but in other CHAP. Diseases, he is silent on this Head; from II. whence it may be concluded, that he thought the *Concoction* of the Humours was the Work of *Nature* only, and that it was not the Business of *Art* to interpose any farther than was necessary to keep the Fever up to its proper Standard. And, accordingly, we find, that in some acute Diseases, as a *Phrensie* and a *Causus*, for Example, he only interposed in the first Stage of the Disease, with a View to moderate the Fever, leaving the Work of *concocting* and *evacuating* the morbid Humours afterwards to Nature †. And, indeed, as the Concoction of the Humours is best effected by a moderate Degree of Heat \*, the

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† *Vid. De Affectionibus.*

\* The Work of Concoction was always thought to be the Effect of a proper Degree of Heat. Thus GALLEN — *Concoctionem* alterationem quandam esse, — alterationem vero ipsam a *Calido* potissimum perfici; atque idcirco tum nutritionem tum concoctionem, tum omnem succi generationem, jam vero et in *excrementis ipsis qualitates a calore innato* provenire, HIPPOCRATES omnium post hominum memoriam *primus*

CHAP. the Method which he took in the begin-  
 II. ning of Fevers, to moderate the too great  
 Heat by Bleeding and diluting, was best  
 calculated to promote the *Concoction* of the  
 Humours, and this rendered it unnecessary  
 for him to say any thing more upon the  
 Subject \*.

This was the Practice of HIPPOCRATES,  
 in the *Beginning* of acute Diseases; let us  
 now see what Method he followed about  
 the *State*, and in the *Decline* of such Di-  
 stempers. And here we shall find, that  
 his Aim was either *to assist Nature* in the  
*Crisis* which she was attempting, or to  
 substitute

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*mus recte dixit; ARISTOTELES post eum recte est  
 interpretatus — De Facult. Natural. L. 2. C. 4. Om-  
 nis concoctio natura prævalente contingit, et propterea  
 semper bonum existit. PAUL. ÆGINET. L. 2. C. 8.*

\* Agreeable hereto are the Sentiments of a late  
 Writer, who has obliged the World with a very ju-  
 dicious Comment upon the Practice of HIPPOCRATES.  
*Tota curatio, ad optimam rationem instituta, Urina-  
 rum coctionem maxime promovet. GLASS. Comment.  
 de Febris, 176.*



substitute some other Evacuation in its CHAP.  
II.  
Stead, or, as we may say, to make an *artificial Crisis* of the Disease, in the Way which Nature pointed out.

He had observed, then, that a *Crisis* was naturally brought on by one or more of the following *Evacuations*; viz. either by *Urine*, or by *Sweat*; by *Purgings*; by *Expectoration*; by an *Abscess*, a *Vomiting*, or an *Hæmorrhage*. Amongst these *Evacuations*, there are some which he never endeavoured to imitate Nature in, and others, in which he did attempt to follow her.

I shall first speak of those *Evacuations* in which he did not attempt to copy after Nature, and afterwards, of those in which he did.

In the first Place, then, he never directed *Bleeding* or *Vomiting*, with a Design to *imitate Nature* in bringing on a *Crisis*. For, as to the former, I have proved already,

I ready,

CHAP. ready, that it was only used in the Begin-  
 II. ning of acute Diseases, with a View to  
 mitigate the *Fever*; and, as to *Vomiting*,  
 it was used anciently more frequently as a  
 Preservative of Health, than as a Means of  
 Cure. It is ordered, indeed, by HIPPO-  
 CRATES, in *Fluxes*, and some other *chro-  
 nical Diseases*, but very rarely in *Fevers*,  
 unless in the very Beginning of them,  
 when the Stomach is oppressed with a Load  
 of Humours, which want to be carried off.  
 Thus, in the Beginning of a *Causus*, he  
 directs us, if there be a *Bitterness in the  
 Mouth*, to give an *Emetick* \*.

I have elsewhere shewn the Usefulness  
 of *Vomits*, in the Beginning of some Kinds  
 of *Fevers* †, not with a View to promote  
 a *Crisis*, but to unload the *Primæ Viæ*,  
 when they are the *Focus* of a *Fever*, as  
 oftentimes they are. There were some  
 Physicians amongst the Ancients, as TRAL-

LIAN

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\* De ratione Victus in Acutis.

† See *An Enquiry concerning the Nature of the Epi-  
 demick Fever of the Years 1740, and 1741.*



LIAN informs us \*, who thought “ that  
 “ there was never any *Putrefaction* in the  
 “ Blood, but that it was always in the  
 “ Stomach, or Intestines; ” — or, in other  
 Words, that the Cause of *Fevers* was not  
 in the Blood, but in the Alimentary Ca-  
 nal. And, as a Proof of the Truth of  
 this Opinion, they urged this, amongst  
 other Arguments, “ That a *Fever* is fre-  
 “ quently so entirely carried off by *Vomit-*  
 “ *ing*, that the Patient has never any Re-  
 “ turn of it.” And so far is certain, that  
 the Seat of many Kinds of *Fevers* is in the  
*Primæ Viæ* only; for which Reason Vo-  
 miting is found so often to be useful in the  
 Beginning of them. But Vomiting is  
 rarely serviceable towards the End of *Fe-*  
*vers*, unless, as SYDENHAM says, *it has*  
*been omitted at first.* And it is certainly  
 dangerous, as Dr. FREIND very well ob-  
 serves, when a *Crisis* is coming on. For,  
 a Vomiting is seldom *critical*; and in all  
 the Cases, which are mentioned in the *first*  
 and

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\* Lib. 12. Cap. 11.

CHAP. and *third Books of Epidemics*, we find  
 II. only one in which the Disease was carried  
 off by a natural Vomiting; and even in  
 that, the *Fever* had been off, and was  
 come on again, so that it might be said  
 to happen in the Beginning of the *Fever* \*.  
 I lately observed a Case of the like Kind  
 myself.

To come now to the *Crisis* which is  
 made by *Urine*. It does not appear that  
 HIPPOCRATES ever attempted to make an  
*artificial Crisis* this Way, or that he ever  
 gave Medicines in *Fevers*, with a Design  
 to promote a *critical Discharge* by *Urine*.  
 Dr. FREIND makes a Doubt whether ever  
 he made any Use at all of *diuretick* Reme-  
 dies in *Fevers*; but to me it is evident that  
 he did not, unless we may reckon the Li-  
 quors, which he directs to be given so plen-  
 tifully in *Fevers*, to be such. And FREIND  
 himself gives very good Reasons why we  
 ought not to depend, in *Fevers*, upon any  
 other Diureticks, but diluting Liquors.

The

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\* *Vid.* FREIND de Febribus.



The *Crises* which HIPPOCRATES en-CHAP. II.  
 deavoured to imitate by Art, were only  
 those which were made either by *Expecto-*  
*ration, Sweats, or Purging.* But I must  
 observe, in this Place, that the last of these  
 Evacuations was used by him, not only with  
 a Design to imitate Nature, by making an  
*artificial Crisis*, and carrying off the Re-  
 liques of the Febrile Matter when a *Crisis*  
 was imperfect, but to assist her also, by  
 unloading the *Primæ Viæ*, in the Beginning  
 of acute Distempers, as I shall shew when  
 I come to speak upon this Subject.

As to *Expectoration*, I have observed  
 already, that he endeavoured to promote  
 it in Diseases of the Breast, (the *Crisis* of  
 which is by Spitting \*) by giving *Ptissan*,  
 and *Pectorals* at a proper Time. Thus,  
 in a *Pleurisie*, he orders the *Succus Ptissanæ*  
 to be given, mixed with *Honey*; and says,  
 that when the Matter begins to be expec-  
 I torated,

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\* *Vid. De Affect. De Victus ratione in Morbis Acutis.*

CHAP. torated, we should apply *heating Medicines*,  
 II. i. e. warm *Fomentations* and *Liniments* exter-  
 nally, to promote the Maturation of it \*. In  
 a *Peripneumony*, likewise, he orders ex-  
 pectorating Medicines, and directs the  
 Time when they are proper to be given †.

Another Thing which our Author endeavoured to imitate Nature in, was to promote *Sweats*, at a proper Time of the Disease, by the Use of *Sudorifick* Medicines.

The Method of raising Sweats in *Fevers*, by the Help of internal Remedies, was anciently very little known or used; but, instead of this, they used to promote them by *Uction*, *Friction*, *warm Bathing*, the Use of a *Stove*, or *Bagnio*, or of a *Sweating-Chair*. Each of these different Ways of Sweating, and particularly the latter of them, is described by GALEN, who  
 says

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\* De Affect.

† Vid. De Affect. De internis Affect. De Morbis L. 3.



says of it, that a much larger Evacuation CHAP.  
 may be made by this Means, than by II.  
*Bathing*. CÆLSUS, in speaking on this }  
 Subject, takes Notice of only two Ways of  
 raising a Sweat, *viz.* either by Means of  
 a *dry Heat*, or by *Bathing* \*. The latter  
 was chiefly used in *Fevers*, as we find by  
 this Author, who acquaints us, that the  
 Ancients used *warm Bathing* with great  
 Caution, but that ASCLEPIADES intro-  
 duced a more frequent Use of it. He adds,  
*that there is no Danger in the Practice,*  
*provided it be done at a proper Time; but*  
*if it be made Use of at an improper one, it*  
*is prejudicial †.*

If we may credit Dr. FREIND, Sweat-  
 ing is never mentioned by HIPPOCRATES  
 as a Means of Cure. For he observes,  
 that “ this Author, in the Books of his  
 “ which are genuine, makes no mention  
 I 2 “ of

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\* Sudor duobus modis elicitur; aut sicco calore, aut  
 Balneo. CÆLSUS, Lib. 2. Cap. 17.

† Ibidem.

CHAP. “ of Remedies to raise a Sweat ” †. This,  
 II. if it were true, would be a Proof that  
 HIPPOCRATES never made Use of Sweating as an *artificial Means* of Cure; but Dr. FREIND is also of Opinion, that he did not look upon Sweating as a natural Means of Cure, but only as a *Sign, from whence a Prediction may be drawn* ‡. But it will be no hard Matter to shew, that the Doctor was mistaken in both these Points, and that HIPPOCRATES speaks of Sweating, both as a *natural* and an *artificial Means* of Cure.

There can be no doubt then, that he looked upon Sweats as *critical Evacuations*, or a natural Means of Cure. For he tells us, *That Diseases go off by Expectoration, Stool, or Urine, &c. but that Sweats are common to them all* \*; which is as much as if he had said, that particular Diseases have particular *Crisis* of their own, but that a *Crisis* by Sweat is common to all acute Diseases

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† FREIND De Febris, Commentar. 3.

‡ Ibidem.

\* De Victus ratione in acutis.



eases in general. A Doctrine which ought to be carefully attended to. Agreeably to this Opinion, he informs us, That a *burning Fever* goes off by a *Hæmorrhage* from the Nose, or by *critical Sweats*, with a *concocted Urine* \* ; that Sweats, which come on upon the *critical Days*, are good, because they carry off the *Fever*, but those which happen at other Times are bad, because they are Signs that the *Disease* is violent, and likely to be of long Continuance ; or that the Patient will have a *Relapse* †. That acute Diseases are terminated by a *Flux of Blood* from the *Nostrils*, on the *critical Days*, by copious Sweats, and by a *purulent Urine* with a good *Sediment* ‡. In short, it would be endless to enumerate all the Passages in which HIPPOCRATES speaks of Sweats as a *natural Means of Cure*, or as a *critical Evacuation*. But it will not be improper

I 3

just

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\* De Viſtus ratione in acutis.

† 4. Aph. 36. This is repeated in the Book *De Judicationibus*.

‡ Coac. Prænotiones.

CHAP. just to observe, that of the four *Cases* in the  
 II. *Epidemicks*, which are referred to by Dr.  
 FREIND, as Instances of *critical Hæmorrhages*, three were carried off, either by *critical Sweats*, or a Sediment in the *Urine*, as appears from HIPPOCRATES himself; and the Doctor, in another Place, appeals to these very Cases, as Instances of *Fevers which went off after Sweating*, tho' he seems very unwilling to believe that it was the *Sweat* which carried off the *Fever*.

But if the Doctor was in an Error in thinking that HIPPOCRATES never mentions Sweating as a natural means of Cure, he was no less so in asserting, “ that Remedies to raise a Sweat are no where recommended by him.” It is true that this Author no where recommends such Remedies as Physicians now make Use of for that Purpose; but then he recommends, what is perhaps a better Way to promote a Sweat, which is *warm Bathing*, covering the Patient up, and making him drink plentifully of diluting Liquors. Thus, in his  
 Book



Book *De Locis in Homine*, (which is allowed CHAP.  
to be genuine) he says, *That in a Lassitude* II.  
*and Fever we must freely use warm Bath-*  
*ing, anoint the Patient with Oil, and keep*  
*him warm, in order to raise a Sweat;* and  
in the next Paragraph, where he is giving  
general Directions about the Management  
of Fevers, he says, *We should give warm*  
*Water, Hydromel, and Oxymel, in Fevers,*  
*and make the Patient drink plentifully;* and  
he gives this Reason for it, *that Liquors*  
*drank warm will open the Pores, and help*  
*Perpiration, which is of Service in such*  
*Cases.*

In the Books which are ascribed to  
HIPPOCRATES, whether falsely or not, I  
will not take upon me to determine, such  
as the Books *De Morbis*, for Example,  
there is mention made, not only *once*, (as  
Dr. FREIND says) but *many Times*, of *Su-*  
*dorifick* Remedies. For, in one Place, he  
recommends warm Bathing, and covering  
the Patient warm, to raise a Sweat, both  
in a Tertian and a Quartan Ague; and,

CHAP. in another, he not only speaks of *Sudorifick* Medicines, but acquaints us likewise with his Reasons for using them, and the proper Time of doing it. For he observes, that *it is proper to use Sudorifick Ointments about the Time of the Crisis, in order to promote a Sweat* \*. The Genuineness of this Passage appears from a similar one in the Book concerning *Diet in acute Distempers*.

What shall we think, after this, of Dr. FREIND'S Assertion, that HIPPOCRATES, in the Books which are genuine, makes no mention of Remedies to raise a Sweat; and that even in those which are falsely ascribed to him, the Method of doing it is mentioned only once viz. in the second Book of the *Epidemics*? † Must we not conclude, either that he had overlook'd these Passages of HIPPOCRATES, or that, having often been a Witness to the bad Effects of the *warm Regimen* in Fevers, he purposely passed over such

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\* De Diæta. L. 3.

† De Febribus, Comment. 3.



such Passages as any way favoured it, in CHAP.  
 order the better to establish his own Opi- II.  
 nion, *viz.* *That it is in vain to expect the*  
*Cure of a Fever, either from natural or ar-*  
*tificial Sweats* \*.

It cannot be denied that the vulgar Method of Sweating in *Fevers* has oftentimes been of bad Consequence; and both Dr. SYDENHAM, and FREIND, had Reasons for opposing the common Practice in this respect. But it does not follow, because this Practice is wrong, that *Sudorificks* ought never to be used at all, or that when we find a Sweat coming on, we should endeavour to check it, by *taking the Patient out of Bed, opening the Windows of his Apartment, or the like.* This would be verifying the Proverb,

*Incidit in Scyllam qui vult vitare Charybdim.*

HIPPOCRATES, we find, took the middle Way, and directed *Sweating Remedies*, not in the Beginning of acute Distempers, nor with a  
 View

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\* Ibidem.

CHAP. View to drive out an imaginary *Venom* from  
 II. the Blood, as some have done, but only with  
 a Design to *assist Nature when she attempted a  
 Crisis by the Skin*, after the *Febrile Matter*  
 was concocted, following in this, as in all  
 Things else, the Way which was pointed out  
 to him by Nature. And, indeed, it would  
 have seemed strange, if this great Man,  
 who made it his chief Business to follow  
 Nature in all other respects, should have  
 neglected doing it in this. If we would  
 therefore act prudently in this Point, we must  
 take the middle Way, as HIPPOCRATES  
 did, and as all others have done, who have  
 truly followed Nature.

I proceed now to the last Method by  
 which HIPPOCRATES endeavoured to imi-  
 tate Nature, which was by *Purging* in  
 acute Diseases.

To know when to purge in acute Di-  
 stempers is a Matter of very great Impor-  
 tance, and seems not to be so thoroughly  
 understood, even at this Day, as it ought



to be; at least it was so little understood, CHAP.  
 but a few Years ago, that Dr. FREIND de- II.  
 clares, “ that it is very difficult to lay down }  
 “ any certain Rules about it, and that it must  
 “ be left to the Discretion of Physicians, to  
 “ use it occasionally, as they think fit.” But  
 this, I think, is a heavy Reflection on the  
 Art of Physick; for, if there is a rational  
 Method to be followed in giving Purgatives,  
 that Method may be taught; but if there is  
 not, then Physick must be allowed to be  
 merely conjectural in one of its most impor-  
 tant Branches.

A late ingenious Writer, of our own  
 Country, whose excellent Commentary on  
 the Practice of HIPPOCRATES, I have  
 taken Notice of above \*, has, in Part,  
 explained this Subject, but has still left a  
 great deal to be done: I shall therefore take  
 the Liberty to offer some Thoughts upon  
 it, such as have occurred to me in perusing  
 the old Writers.

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\* GLASS. Commentar. de Febris.

CHAP. II. The sole Intention of HIPPOCRATES, in giving purging Remedies in acute Diseases, was to carry off the *peccant Matter* \* which gave Occasion to them. In doing this *he took Nature for his Guide*. For his Rule for using Evacuations of all kinds, was, as he tells us, to *follow the Road which Nature pointed out* †. But it was not a sufficient Reason with him for purging, or using any other Evacuation, that Nature seemed to tend that Way, unless her Motions were likely to prove salutary to the Patient §. He therefore adds another

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\* It was the Doctrine of all the old Physicians, that, as a *Plethora*, or Redundancy of Blood, indicates Bleeding, so does a *Cacochymy*, or Corruption of the Humours, Purging. See GALEN, in Aphorism. Comment. vi. Aph. 47.

† “Α δὲι ἄγειν, ὅκκ αν μάλιστα ῥέπη ταύτη ἄγειν δια τῶν ξυμφερόντων χωρίων. I Aph. 21.

§ Agreeable to this is what GALEN says: “ A Physician should observe the Tendency of Nature; and, if it is salutary, should assist her Motions; but if it is otherwise, he should restrain those Motions, and direct them another Way.” He adds, “ We may form a Judgment whether any Evacuation is likely to be  
 2 “ beneficial,



ther Rule to shew when Purging is salutary, CHAP.  
 and when it is otherwise, which is this, II.  
*That we ought to purge when the Humours are*  
*concocted, not when they are crude \**

There is no Part of HIPPOCRATES'S Writings, according to MARTIAN, which has been attended with greater Difficulties, and which has given Rise to a greater Variety of Interpretations, than this *Aphorism*. But this Diversity of Opinions, I am persuaded, has arisen from attending more to the Words than to the Design of HIPPOCRATES; for had People done the latter, there could have been no Dispute concerning the Meaning of it.

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“ beneficial, from the Tendency of the Humour to be  
 “ evacuated, and the Nature of the Part: For if the  
 “ Humour to be evacuated be redundant Blood, and  
 “ it tends to a proper Place, for Instance the *Nostrils*,  
 “ such Evacuation will be beneficial, but if it tends to  
 “ the Brain, or Lungs, it will be hurtful, if not fatal  
 “ to the Patient.” See GALEN, in Aphorism. HIPPOCR.  
 Comment. 1. Aph. 21.

\* HIPPOC. 1. Aph. 22. Antiqui medicamentis quibusdam datis *concoctionem* moliebantur, eò quod cruditatem maxime horrebant: Deinde eam materiam quæ lædere videbatur, *ducendo sæpius alvum subtrahabant*. CELSUS, L. 3. Cap. 4.

CHAP. II. To clear up this Subject thoroughly, we must take Notice that, according to the Sentiments of all Physicians, there is, in every Fever, a material Cause, or a *febrile Matter*, which occasions the Disease; and that the sole Design of Purg- ing, is to carry off this Matter. Now the *febrile Matter*, whatever it be, (for I shall not here enquire into the Nature of it) must be either *moveable*, or *fixed*. Before we attempt to purge in *Fevers* then, we must enquire which of the two it is; for, if it be *fixed*, as it is, for Example, in the first Stage of *inflammatory Fevers*, such as *Pleurisies*, *Quinsies*, and the like, it is in vain to attempt to carry it off by *Purgatives* \*. The only Time, therefore, in which

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\* Τους μὲν δὲ τοιούτους ἐκκενῶν προσηκεί· τούτους τοὺς ἐν ΚΙΝΗΣΕΙ καὶ ΠΥΣΕΙ, &c. We should evacuate those Humours which are *fluctuating* and *in Motion*; but when the Humours are fixed in any Part, we should not purge (Φαρμακένειν) before they begin to be concocted. GALEN. in Aphorism. Comm. 1. Aph. 22.



which Purges can be useful, is when the CHAP.  
*febrile Matter* is in Motion. But how shall II.  
we be able to distinguish when it is in }  
Motion? Why, by the *Signs* which HIP-  
POCRATES has laid down. For the *febrile*  
*Matter* must, of Necessity, be lodged ei-  
ther in the *first Passages*, viz. the *Stomach*,  
*Intestines*, *Biliary Ducts*, &c. or in the  
*Blood Vessels*; but if it is in the *Vessels*, and  
in Motion, there will be Signs of it in the  
*Urine*, since it is the Office of the Urinary  
Passages to secrete, and carry off the *putrid*  
and *excrementitious* Particles of the Blood.  
Hence a *concocted Urine*, or Urine in which  
there is a Sediment, is one Sign that the  
*febrile Matter* is in Motion. Again, when  
the febrile Matter fluctuates in the *Primæ*  
*Viæ*, it shews itself by exciting a *Nausea*,  
*Vomiting*, or some other Commotion in the  
Bowels, *first*, and in other Parts, as the  
Head, for Instance, *by Consent*; all which  
Symptoms are comprehended by HIPPO-  
CRATES under the Denomination of a  
*Turgescency of Humours* \*. This, there-  
fore,

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\* See GLASS, Commentar. de Febribus, p. 102.

CHAP. fore, is another *Sign* that the febrile Matter is  
 II. *in Motion*, and wants to be carried off. This  
 being premised, it evidently follows, that  
 there can be no *Indication* for Purging, in a-  
 cute Diseases, but one or other of these two,  
*viz.* Signs of *Concoction* in the Urine; or a  
*Turgescency* of *Humours* in the *first Passages*;  
 and both these Indications are comprized  
 in that celebrated Aphorism before men-  
 tioned, *Concocta medicari atque movere oportet, non cruda, neque in principiis, modo non turgent: plurima vero non turgent* \*.

The Season, therefore, for Purging, or abstaining from it, ought not to be regulated by the Time of the Disease, but by the Signs of *Concoction*, and *Turgescency of the Humours*, or the contrary; for it is a general Rule, says MARTIAN, that we should never purge when the Humours are *crude*; but the Crudity of the Humours is not to be judged of by the Time of the Disease, but by its proper Signs, especially the Thinness, and Watryness of the  
 Urine.

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\* I Aph. 22.



Urine \*. It is commonly thought that CHAP.  
 HIPPOCRATES, by adding the Words, II.  
*neque in principiis*, in this Aphorism, in-  
 tended to inculcate, *that Purging is never*  
*proper in the Beginning of acute Diseases;*  
 but MARTIAN, who studied him diligent-  
 ly, for upwards of twenty Years, and must  
 be allowed to have understood his Mean-  
 ing as well as any Man, says expressly, that  
 HIPPOCRATES did not intend absolutely to  
 forbid Purging, in the beginning of Fevers,  
 but to acquaint us, that if there were Signs  
 of Crudity, we should forbear Purging,  
 even at this Season, though in other Re-  
 spects, it is the most convenient Time for  
 doing it †.

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But

\* See PROSPER MARTIAN, in Aphorism. Sect. I.  
 22. pag. 344.

† Cum igitur purgatio circa Morborum initia adeo  
 familiaris fuerit HIPPOCRATI non possumus dicere,  
 eum in hoc Aphorismo morborum principium maximè  
 à purgatione excludere voluisse, dum dixit, *neque in*  
*principio*, sed hæc protulisse, ut hoc etiam tempus pur-  
 gationi alioqui omnium aptissimum incongruum demon-  
 straret ubicunque *cruditatis* signa apparent. Id. p. 346.

CHAP. But let us consider what was HIPPO-  
 II. CRATES'S OWN Practice, for that must  
 be allowed to be the best Comment on his  
 Works.

According to this Author, there are three different Stages to be observed in *Fevers*, viz. the *Beginning*, the *State*, and the *Decline*. The *Beginning* comprehends all that Space of Time which is called the *Augment* of the Disease, by succeeding Writers \*. The first and last of these three Stages are the only ones in which Purging can be used with Safety, but chiefly the first of them. *For if it be requisite to use Remedies, (i. e. powerful Remedies, such as Bleeding, Purging, &c.) says HIPPOCRATES, they should be used in the Beginning of Diseases; but when they are come to the Height, it is better to be quiet †.*  
 And

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\* PROSP. MARTIAN. in HIPPOC. p. 161.

† Aphor. lib. 2. 28. Καλὰ δὲ τὰς ἀρχαῖς ἐκείνων τῶν νοσημάτων πειρᾶσθαι χρὴ τὰ μείζω βοηθήματα προσφέρειν.



And in another Place, he advises Physicians CHAP. II.  
 ans, to take particular Care, at the first com-  
 ing on of a Disease, to observe whether  
 Purging is necessary; for, if we let slip the  
 Opportunity of doing it in the Beginning,  
 we must defer it till the Decline of the  
 Disease; but at this Time, when the  
 Strength is exhausted by the Length of the  
 Disease, one cannot venture upon strong  
 Purgatives, and weak ones, as MARTIAN  
 takes Notice, do more Harm than Good,  
 as they irritate the Humours, and draw off  
 only the thinner and more wholesome  
 Parts \*.

HIPPO-

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ἔσι δὲ ταῦτα μὲν μάλισα, φλεβοτομία· ἐνίοτε δὲ καὶ ἡ κά-  
 θαρσις ὡς ἐδέτερον ἐν τῇ ἀκμῇ χρὴ παραλαμβάνειν. GA-  
 LEN Comment. 2. in Aphor.

\* Τοὺς νοσήσας χρὴ σκοπεῖν, ἐκθὺς ἀρχομένους ἐν  
 τῇ κάτασσει τῶν νοσημάτων, ὅτου ἀνδραγαθία. Καὶ οἷους  
 τε νόσας, ΦΑΡΜΑΧΕΥΘΗΝΑΙ. Καὶ ἄλλο ὅπερ  
 αὐτοὶ θέλη προσενέγκαι· ἢ δὲ τὴν ἀρχὴν παρῆς, τελευ-  
 τώσης τῆς νόσου προσφέρει, ἐν ἀπειρηκότι ἤδη τῷ σώ-  
 ματι, δεδιώς ἰσχυρόν τι προσενέγκαι, κίνδυνος ἀμαρτάνειν  
 μᾶλλον, ἢ ἐπιτυχεῖν. De Affect. Liber. May

CHAP. HIPPOCRATES'S OWN PRACTICE was con-  
 II. formable to his Doctrine in this Point; for,  
 of the two Stages of *Fevers*, in which  
 Purging is allowable, *viz.* the Beginning  
 and the Decline, he generally chose the  
 first. Thus, in a *burning Fever* he directs  
 Purging on the *fourth Day* \*; and in ir-  
 regular Intermittents, or *Fevers*, which have  
 no certain *Type*, he tells us, “that if Purg-  
 “ing is necessary, which may be known  
 “by the *Commotions* in the Bowels, and  
 “*bilious Excrements*, we should purge with  
 “*Scammony*, before the fifth Day †”. He  
 likewise purged on the fourth Day, in a  
*Pleurisie*, if the Pain was below the *Dia-*  
*phragm* §, and in a *Tertian*, if the Body  
 was full of Humours, to prevent it from dege-

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*I not now ask with MARTIAN, Quid huic Sententiaë respondeant illi, qui purgationem a principio damnare HIPPOCRATEM contendunt, audirem libenter? MARTIAN. Annotationes in Lib. de Affectio.*

\* De Victus ratione in Acutis.

† Ibid.

§ Ibid. See also De Morb. Lib. 3.



degenerating into a *continual Fever*, as MARTIAN observes \*. And, lastly, in *Summer Fevers*, of the *bilious* Kind, he purged on the third or fourth Day of the Disease †. CHAP. II.

The Reason why HIPPOCRATES deferred purging till the fourth Day, was this, *viz.* that he might have Time to judge of what Kind the Fever was ‡. For we are not always able to judge of what Kind a Fever is, till the third Day, but that he held to be an improper Time for Purging, for Reasons which the Reader may find in the Author just now quoted. He therefore thought that the *fourth Day* was the most convenient Time for *Purging*, provided there were Signs to shew that the *Febrile Matter* was in Motion at that Time §. - And hence arose that general Rule of Practice, which was always followed, till of late, “ that if the Urine be *cloudy*,

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“ or

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\* MARTIAN. Annot. in HIPPOC. p. 166.

† De Affectionibus.

‡ De Ratione Victus, &c.

§ MARTIAN. p. 347.

CHAP. “ or has a *Sediment*, in the *first Stage* of  
 II. “ Fevers, we should give a *Purge*, provided  
 “ there be nothing to forbid it \*. In *very*  
 “ *acute* Diseases, however, he observes, that  
 “ we ought not to wait till the Urine is  
 “ thick; but, if the Matter be *turgid*, we  
 “ should purge on the very Day in which the  
 “ Fever comes on, for Fear we should lose  
 “ the Opportunity.” † No more need be  
 said to prove, that the Time at which  
 HIPPOCRATES commonly chose to purge,  
 was the *Beginning* of acute Diseases. There  
 were some Distempers, however, of this  
 Class, in which we find that he did not  
 use Purgatives in the Beginning, or, at  
 least, that he did not do it without pre-  
 vious Bleeding. These were Diseases of the  
*inflammatory* Kind. But, even in this Case,  
 he acted conformably to the general Rule  
 above laid down, *i. e.* He forbore Purging,  
 not because the Fever was in its Infancy,  
 if

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\* De Victus ratione in morbis acutis.

† Φαρμακένειν ἐν τοῖσι λίην ὀξέσιν ἢν ὄργᾳ αὐθημερόν.  
 χρονίζειν γὰρ ἐν τοῖσι τοιούτοις κακόν. 4. Aph. 10.



if I may use the Phrase, but because the febrile Matter was not, at that Time, in Motion. As, therefore, he ordered Purgatives in the former Cases, because the febrile Matter was moveable, so he abstained from doing it in the latter, because it was fixed in one Part, and would not yield to this Evacuation \*.

Should it be asked, by what Means HIPPOCRATES came to know that the febrile Matter was fixed in the Beginning of inflammatory Fevers; the Answer is, that he was directed in this Point, by the Cru-  
dity, or Thinness of the Urine. For, in the first Stage of these Diseases, the Urine is commonly thin and crude, as daily Experience shews; but when it is so, it is a Token that the febrile Matter is fixed: for, as MARTIAN very well observes, *when the morbid Humours are fixed, the Urine must be thin and crude, because nothing is secreted from them* †.

K 4

The

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\* De Victus ratione in Morbis acutis.

† MARTIAN. in HIPPOC. p. 344.

CHAP. The *Crudity* of the Urine, therefore,  
 II. was the only Reason why HIPPOCRATES  
 abstained from Purging in the Beginning of  
 inflammatory Fevers; and, if the Urine was  
*thick or cloudy*, he did not abstain from  
 giving Purgatives, even in this Stage of these  
 Distempers \*.

It is a good Remark which MARTIAN  
 makes upon this Subject: “ It was the  
 “ Manner of HIPPOCRATES, (says he) to  
 “ limit the Sense of general Propositions,  
 “ by adding the Reasons of them, and in-  
 “ ferring from thence, that no Particulars  
 “ ought to be comprehended under the  
 “ general Proposition, unless there is the  
 “ same Reason for them as for the general  
 “ one; and this he has done in the present  
 “ Case. For he says, we ought not to  
 “ purge in the Beginning of *Inflammations*,  
 “ because the *Humour is fixed* in the in-  
 “ flamed

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\* *Vid.* HIPPOCRAT. Libro prædict. MARTIAN.  
 In HIPPOC. p. 307. 344.



“ inflamed Part, and will not give Way to CHAP.  
 “ purging Medicines; for which Reason II.  
 “ the Medicines act upon the sound Hu-  
 “ mours, dissolve them, and render the  
 “ Disease incurable. But when the Hu-  
 “ mours contained in the inflamed Part, are  
 “ of such a Nature, as to yield to the Me-  
 “ dicine, there is no Reason to abstain  
 “ from Purging, notwithstanding the Dis-  
 “ ease is of the inflammatory Kind \*.”

But to proceed. If there were some  
 Diseases in which HIPPOCRATES did not  
 choose to purge without previous Bleeding,  
 he made no Scruple of doing it, in the like  
 Cases, after Bleeding had been used. And  
 in this he acted consistently; *for Bleeding*  
*takes off the Tension of the Vessels, opens Ob-*  
*structions, and renders the Humours move-*  
*able; but then, as his learned Commentator*  
*adds, we ought to purge with Caution after*  
*Bleeding, lest when the Patient is already*  
*weakened by this Evacuation, we should re-*  
*duce*

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\* Id. Pag. 307.

CHAP. *duce him still lower by Catharticks. And, in*  
 II. *such a Case, he tells us, that Clysters may be*  
 substituted in the room of Purges §.

There are, however, some inflammatory Disorders, in which HIPOCRATES allows Catharticks to be used without any previous Bleeding. For, in a *Pleurisie*, when there is a Pain below the *Diaphragm*, he purged on the fourth Day, as I have observed above \*. And this he did with a View to purge off the *bilious* Humours in the *Primæ Viæ*, as will be evident to any one who will take the Pains to compare together the different Passages in his Works relating to this Subject †. But whenever he orders Purging, without previous Bleeding, in inflammatory Cases, it is only in such, in which the *Cacochymy*, or Corruption of the Humours, is more to be regarded than the *Plenitude*. And he was directed in this Point by the Moveableness of the febrile Matter :

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§ MARTIAN. pag. 306.

\* *Vid.* HIPPOC. de Ratione Victus in Acutis.

† *Vid.* Librum De Victus Ratione. De Morb. L. 3.



Matter: for, by the *Cacochymy* which he CHAP.  
 speaks of, he means a *Cacochymy* of the *bilious* II.  
 Kind, in which the Humours easily yield }  
 to Purging, by reason of their Tenuity \*.

This is the Substance of what HIPPOCRATES has delivered concerning Purging, in the first Stage of acute Diseases. I shall hereafter take Occasion to make some Remarks upon the seeming Difference which there is between his Practice, and that of modern Times, in this respect. But I shall now proceed to consider what his Reasons were for pursuing or omitting this Practice, in the *Decline* of acute Distempers; for as to the middle Stage, or the *State* of Diseases, as it is called, it is his Advice, wholly to forbear the Use of powerful Remedies, such as Bleeding and Purging, as I observed before; and he gives this Reason for it, viz. *That as the Symptoms are most violent about the Height of a Disease, we should rather assist Nature in the Struggle,*  
*than*

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\* MARTIAN. p. 307.

CHAP. *than weaken her by Evacuations at that Time.*

II. This Rule, however, is to be restrained to continual Fevers only; and not to be understood of others; for HIPPOCRATES himself directs Purgings in a *Tertian* on the *eighth* Day; *i.e.* about the height of the Disease \*.

As the Intention of our Author in ordering Purges in the Beginning of *Fevers*, was to relieve Nature by carrying off some Part of the Matter which oppressed her †, and, by that Means, to render the Concoction of the remaining Part more easy; so, when he directed Purgatives after the *State* of the Disease, it was with a View to prevent a Relapse, by

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\* *Vid.* MARTIAN. p. 137.

† GALEN speaks to the same Purpose. Πρὸς μὲν ἔν τὸ γίνεσθαι θαττον ἀυλας, (scil. τὰς πέψεις) ἀμείνον ἐν ἀρχῇ κενούν, ὅπῃ ἐλάττουα τὴν ὕλην γινομένην, ῥᾶον ἢ φύσις δυναθῆ πέψαι. To render the *Concoction* of the Humours more speedy, it is better to use *Evacuations* in the *Beginning*, that, when Part of the peccant Humours are carried off, Nature may more easily *concoct* the remaining Part. GALEN. Comment. 2. in Aphorism. HIPPOCRAT.



by carrying off that Part of the febrile Matter which was left behind †.

CHAP.  
II.

In order to discover what the Circumstances are which indicate Purging in the Conclusion of a Fever, we must consider that, according to the Doctrine of HIPPOCRATES, every Fever terminates either by a *simple Concoction* of the Febrile Matter, (by which that Matter is either changed into a healthy State, or evacuated insensibly) or by a *critical Concoction*, i. e. a Concoction which is followed by a manifest Evacuation of the febrile Matter, or a *Crisis*. When a Fever terminates by *Resolution*, (as it is sometimes called,) or a *simple Concoction* of the febrile Matter, there can be no Danger of a Relapse, as the Matter is insensibly carried off, or changed into a healthy State. Purging is therefore unnecessary, after a Fever of this Kind.

Again, when a Fever goes off by a *critical Evacuation*, the *Crisis* must be either

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† De Morbis. Lib. 2.

CHAP. ther *perfect*, or *imperfect*, i. e. the peccant

II. Matter must either be evacuated entirely, or in Part. When the Matter is wholly carried off by the *Crisis*, there can be no Danger of a Relapse; but when any Part of it is left behind, there is Reason to fear a Return of the Disease; according to that Saying of HIPPOCRATES, *Those Things which are left behind in the Body, after a Crisis, are wont to occasion a Relapse* \*. There is also Reason to apprehend a Relapse, when a Fever goes off without any Signs of a *Crisis* †, or upon Days which are not *critical*.

This being premised, it is easy to see the Reason why HIPPOCRATES sometimes forbore to purge, and sometimes directed it

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\* Τα ἐγκαταλιμπανόμενα ἐν τῆσι νούσοισι μετὰ κρίσιν, ὑπὸ στροφᾶς ποιέειν ἔιωθεν. Aphorism. L. 2. 12.

† Fatal Relapses happen when Fevers go off without Signs of a *Crisis*, or upon Days which are not critical. Ὅσοις ἂν οἱ πυρετοὶ παύσονται, μήτε σημείων γενομένων λυτήριων, μήτε ἐν ἡμέρησι κρίσιμησι. HIPPOCR. de Judicat. Lib.



it after the *State* in Fevers. For his In-CHAP.  
 tention in purging being only to prevent a II.  
 Relapse, he never ordered Purgatives when  
 a Fever went off by *Resolution*; because, as  
 the febrile Matter is perfectly assimilated,  
 or insensibly carried off in such Cases, there  
 is no Fear of a Relapse. He forbore giving  
 Purgatives, likewise, after a perfect *Crisis*,  
 because in such a Case, the febrile Matter  
 is so entirely evacuated, that nothing is left  
 to occasion a Relapse \*.

As there is only one single Case then,  
 in which there is Reason to fear a Re-  
 lapse, so there is only one in which  
 Purgatives can be of Use; *viz.* when the  
*Crisis* is imperfect, some Part of the fe-  
 brile Matter being left behind. This is  
 a Case which very rarely happens in warm  
 Climates, the *Crisis*es in such Climates, be-  
 ing, for the most Part, compleat and re-  
 gular.

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\* Τα κρινόμενα ἢ τὰ κεκριμένα ἀρτίως, μὴ κινεῖν  
 μὴ δὲ νεώτεροποιεῖν, μήτε φαρμακίωσι, μήτ' ἀλλοίωσι  
 ἐρεθισμοῖσι, ἀλλ' ἔαν. Aphorism. L. 1. 20.

CHAP. gular. It is therefore no Wonder that  
 II. HIPPOCRATES takes but little Notice of  
 Purging in the last Stage of Fevers, especially as he never directed them, unless there was an absolute Occasion for them, because he thought Purging to be dangerous at that Time.

This is the Substance of the HIPPOCRATICK Doctrine concerning the Time for Purging in acute Diseases. There are many other Precepts relating to this Subject in his Works, such as that about *Vomiting* on the *odd* Days, and *Purging* on the *even* Ones, and those which relate to the giving different Kinds of Purgatives, according to the Kind of *Humour* which prevails; all which, tho' they are a full Proof of the Author's Accuracy in this respect, I shall here pass over, having already dwelt too long upon the Subject.

The principal Parts of the *Hippocratick* Plan of Practice have already been explained; but there is one Thing still re-



mains to be taken Notice of. For, as I CHAP. II. observed in the preceding Chapter, there are three general *Indications* in the Cure of Fevers, one or other of which a Physician ought always to pursue; these are either *to assist Nature*; *to restrain her Motions*; or, *to direct her when she is going wrong*. The two former of these, as we have seen, were strictly pursued by HIPPOCRATES; and it remains now to be shewn, that he was not forgetful of the last.

We have a Proof of this in *the sixth Book of the Epidemicks* \*, where he directs us to observe the Tendency of Nature; and adds, “ That, if the Humours tend to an  
 “ improper Part, we should make a *Re-*  
 “ *vulsion* of them from that Part; but that,  
 “ if they have a right Tendency, we should  
 “ encourage it, by opening the Passages to  
 “ which they tend.” We see by this, that the Doctrine of *Derivation* and *Revulsion* was understood by HIPPOCRATES; and  
 L that

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\* Sect. 2.

CHAP. that he made use of these Methods to in-  
 II. vite the Humours to a proper Part, or to  
 divert them from an improper one.

The Means which he made use of to answer the Intention of drawing the Humours to, or diverting them from any Part, were the same which Physicians now make use of for these Purposes. Thus he *bled* and *purged* in a *Quinsie*, to make a *Revulsion* of the Humours from the inflamed Part \*; and directed *warm Fomentations* to make a *Revulsion* from the *Lungs*, or *Stomach*, in a *Spitting*, or a *Vomiting* of *Blood* †. And, when he had a Mind to draw the Humours to any Part, he had Recourse to *Fomentations*, *Cupping*, *Sinapisms*, *Pessaries*, and the like. It would be easy to give Instances of these different Ways of Practice, but, as I have not undertaken to explain the Practice of HIPPOCRATES, in its full Extent, but only to give the Out-lines of it, I shall proceed no farther

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\* De Locis in homine.

† De Natura Mulierum.



farther upon this Subject, but refer the CHAP.  
II.  
Reader to HIPPOCRATES himself. }

Such was the PLAN which this celebrated Author formed his Practice on, and such the METHOD which gained him the Reputation of being the INVENTOR of RATIONAL MEDICINE. And, if we consider the Regularity, and Connection of the whole, we shall not think it strange that such *Encomiums* have been bestowed, by the wisest Men in all Ages, upon its *Inventor*. Should I be thought to have dwelt too long upon the Subject, I can only say in my Excuse, that the *Plan* appeared to me to be so regular, and beautiful, that it was not an easy thing to quit the Contemplation of it; and I hope that my Time has not been bestowed in vain, since I do not know that any one has hitherto attempted to give such a general View of the *Hippocratic Scheme of Practice*, as I have here done, Many eminent Writers have laboured to explain the Works of HIPPOCRATES; but, notwithstanding they have

CHAP. told us what his Practice was, they have  
 II. commonly been silent as to the Reasons of  
 it; and he has generally been looked upon,  
 especially in latter Ages, as an *Empirical*  
 Physician, who pursued no fixed or regu-  
 lar Design. But this is not the Light  
 which he ought to be considered in; for he  
 did not prescribe to Diseases *Empirically*,  
 or *in the Lump*, but built upon a *rational*  
 Foundation, and had always a *rational In-*  
*dicatio*n to pursue: And this he drew, not  
 from any *Philosophical Hypothesis*, concerning  
 the Causes of Diseases, but from a strict  
 Observation of the Progress of Nature in  
 curing them; for his whole Practice con-  
 sisted, as has been shewn, in *imitating Na-*  
*ture's Motions*, when they were *Salutary*,  
 and in *altering* and *restraining* them when-  
 ever they had a contrary Tendency.

It may justly be admired how Physi-  
 cians ever came to desert so excellent a  
 Guide, and to leave such a sure and ob-  
 vious Road of Practice, as that which  
 HIPPOCRATES had followed.—But, too  
 true



true it is, that many Physicians in *ancient* CHAP.  
 Times, and more in *modern* ones, have II.  
 struck into another Path. There have al-  
 ways been People in the World, who,  
 being pushed on either by Vanity, and Self-  
 conceit, or a Design to delude the credu-  
 lous Multitude into a Belief of their supe-  
 rior Abilities, have ostentatiously set them-  
 selves up for REFORMERS in *Medicine*.  
 The Gentlemen of this Stamp have been  
 pretty numerous, but may be divided into  
 two general *Classes*, which, for Distinction  
 sake, I shall call the PHILOSOPHICAL and  
 the ANTI-PHILOSOPHICAL *Physicians*.


The former Class have refined upon  
 the *Hippocratic* Practice, and endeavour-  
 ed to render it more philosophical; and  
 the latter, thinking it already too specula-  
 tive, have attempted to find out an easier,  
 and shorter Road.—Of the Reformers of  
 the first kind, the most celebrated in An-  
 tiquity was ASCLEPIADES. The *Hippo-*  
*cratic* Medicine had pretty well kept it's  
 Ground till this Time, as we learn from

CHAP. PLINY\* ; but it was too simple and natural to please the Palate of this profound and *Philosophical Genius*. He therefore set himself to work to ridicule the Doctrine and Practice of HIPPOCRATES, calling it, by way of Contempt, a *Meditation upon Death* ; and resolved to establish a *new Practice of Physick* upon the Principles of the *Epicurean*, or *Corpuscularian* Philosophy. And, indeed, he took a favourable Opportunity to effect it, for that Philosophy had just been revived by LUCRETIUS, and was then, as we may suppose, very much in Vogue. He thought, no doubt, that it would give him an *Eclat*, and a Reputation in the World, to apply the newly-revived Philosophy to Physick ; and, therefore, set about explaining Diseases by the Doctrine of *Pores* and *Corpuscles* ; and this, together with a few Reflections upon the Ignorance of his Brother-Physicians, he

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\* Durabat tamen Antiquitas firma donec *Asclepiades* Ætate Magni Pompeij, orandi Magister, huic se repentè convertit, — *totamque Medicinam ad causam revocando, conjecturam fecit*. Natural. Histor. Lib. 26. Cap. 3.



he thought could not fail to make him CHAP.  
 talked of, which was the principal Thing II.  
 he had in View. He did not, however,   
 go so far as intirely to reject the Doctrine  
 of HIPPOCRATES, for he allowed of his  
 Notion concerning the *Crisis* of Distempers,  
 but then he thought likewise that it was  
 not the Business of a Physician servilely to  
 watch *Nature's* Motions, but that he ought  
 to accelerate a *Crisis* by his Art.

The idle *Jargon* of this Pretender to Physick, and the Arts which he used to ingratiate himself with the People †, succeeded so well, that he was reputed the most skilful Physician of his Time. But he was all this while doing a real Disservice to the Art, as he led Physicians aside from the right Method of improving it, which was, by observing Nature, as HIPPOCRATES had done.

There have been many ASCLEPIADES's  
 in Physick, since his Time, new ones  
L 4
having

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† *Vid.* PLINII Histor. Natural. loco citato.

CHAP. having been constantly starting up, just as  
 II. different *Systems* of Philosophy have hap-  
 pened to prevail. For the CHEMISTS have  
 furnished us with one Sett, the CARTE-  
 SIANS with another, and the *modern* COR-  
 PUSCULARIANS, or ATOMICAL Philo-  
 sopher, with a third; but it is a Com-  
 fort to reflect, that the true and genuine  
*Practice* of *Physick* has always been the  
 same, whatever System of Philosophy has  
 been in Vogue.

If ASCLEPIADES rejected the Doctrine  
 of HIPPOCRATES, because it was too  
 plain and simple for his sublime and en-  
 terprizing *Genius*, there have been others  
 who have laid it aside for a very different  
 Reason, namely, because it was either too  
 intricate and philosophical for their Com-  
 prehensions, or too laborious to be put in  
 Practice.

The Ringleader of these ANTI-PHI-  
 LOSOPHICAL Reformers was THEMISON.  
 This Man had just Sense enough to see  
 the



the Vanity of Philosophical *Hypotheses* in CHAP.  
 Physick, but, notwithstanding he knew II.  
 that the Physicians, who embraced them, }  
 were in the wrong, he had either not  
*Discernment* enough to discover the right  
 Method, or *Application* enough to make  
 himself Master of it. He therefore set  
 about to contrive a *new Scheme*, which  
 should render Physick easy to all Capacities.  
 With this View, he reduced all Diseases  
 to two or three general Heads, and endeavoured  
 to persuade People *that all of the same Class,*  
*whatever the Nature of them was, from whatever Cause they sprung,*  
*whatever Part they affected, or in whatever Season they hapned,*  
*should be treated exactly in the same Manner.* His  
*Materia Medica* was as concise as his *Theory*,  
 for it consisted only of three Things, *viz.*  
 BLEEDING, PURGING, and cold WATER.  
 He *purged in almost all Diseases,*  
 as CÆLIUS says, *but as to the Time for Bleeding,*  
*or Purging, he observed no settled Rule.* He was  
 however a Person of very extensive Practice,  
 as we may learn from that celebrated Line of JUVENAL, Quot

CHAP.

II. Quot THEMISON ægros *Autumno* occiderit  
*uno.*

It is not my Design to write a History of Physick, and therefore I shall only observe, that, notwithstanding the *Hippocratic* Plan of Practice was laid aside for a while, by these *Innovators*, yet it soon revived again, and appeared with fresh Splendor and Dignity. These Innovations therefore, are by no means sufficient to overturn our general Proposition, *viz. That the Practice of Physick has in all Ages been the same, at least, amongst the most eminent Physicians.*

After Physick had continued in this fluctuating State, for a few Years, People began to turn their Eyes back to HIPPOCRATES, and the *Hippocratic Method*. This Method was in part revived by CELSUS, who has been stiled, for that very Reason, the *Latin* HIPPOCRATES; but it was fully restored,



red, about a Century afterwards, by GALEN. CHAP  
 This Author, though very little Notice is II.  
 now taken of him, seems to have been  
 born for the Advancement of *Medicine* in  
 general, and for the Restoration of the  
*Hippocratic* Practice, in particular. It is  
 well known what Reputation his Works  
 continued to be in, wherever the Art was  
 known, for upwards of thirteen hundred  
 Years, *i. e.* till about two hundred Years  
 ago: But if we inquire into the Rea-  
 son of it, we shall find that it was not on  
 account of his Philosophical Opinions,  
 so much as his close Adherence to the  
*Hippocratic* Method, that he continued so  
 long to enjoy this Honour. I shall close this  
 Chapter with an Account of his general De-  
 sign, by which it will appear that his Prac-  
 tice was strictly conformable to that of HIP-  
 POCRATES.

This great Restorer of the *Hippocratic*  
 Medicine then, tho', in his Theory, he ran  
 into some Speculations concerning the  
 Causes

CHAP. Causes of Diseases, which were perhaps  
 II. a little too refined, yet, in his Practice, he  
 always took Nature, and HIPPOCRATES, Nature's best Interpreter, for his Guide. His curative Indications in Fevers were the same as those which HIPPOCRATES pursued, *viz. to assist Nature when her Efforts were too weak, and to restrain her Motions when they were too violent, or irregular.* He strove to assist her, by carrying off the Load which oppress'd her, and by promoting the Concoction of the febrile Matter; and he endeavoured to restrain the Violence of her Motions by cooling Remedies, proper Diet, and the like; and in both Cases he first of all considered the Patient's Strength, the Climate, Season of the Year, &c.

To be a little more particular; if we inquire, with what Intention he bled in acute Distempers, we shall find, that it was either to lessen the Quantity of Blood, when the Constitution was *Plethoric*, and thereby to diminish the morbidick Matter;



ter \*; or to abate the Heat †; or last- CHAP.  
II.  
ly, to make a *Revulsion* of the morbid  
Matter from the Part affected; that is,  
in other Words, to prevent the Increase  
of the Fever, and promote the Con-  
coction of the febrile Matter——“ for Na-  
“ ture,” to use GALEN’S Words, “ being re-  
“ lieved by this Means, and part of the  
“ Burthen which oppressed her being car-  
“ ried off, she will the more easily get the  
“ better of what remains. And, therefore,  
“ as she is never forgetful of her Office, she  
“ will concoct those Humours which are  
“ capable of being concocted, and carry off  
“ such as are capable of being carried off ‡.”  
This is exactly the *Hippocratic* Doctrine  
on this Subject, and from hence it is plain,  
that

\* Method. Medend. l. 13. c. 9. Comment. 1. in  
Aphor. 23. Comment. IV. in Lib. HIPPOC. de Vic-  
tus ratione, &c.

† “ If the Patient’s Strength will allow of it, we  
“ ought to bleed, to abate the Fever, and prepare the Bo-  
“ dy for the Use of other Remedies, even though there  
“ be no Signs of Plenitude.” Method. Medend. l. 8. c. 4.

‡ Method. Medend. l. 11. c. 15.

CHAP. that GALEN look'd upon Bleeding in Fe-  
 II. vers to be only a *palliative* Remedy, and  
 never depended upon that alone.

Again, if we inquire by what Rule he regulated the Diet of the Sick, we shall find that he strictly conformed to the *Hippocratic* Plan; and that his Intention was only to promote the Concoction of the mor-  
 bific Matter, by keeping the Fever to the proper Standard \*.

Lastly, If we ask with what View he made use of Evacuations in Fevers, such as *Purging, Sweating, &c.* the Answer is, that he trod in HIPPOCRATES'S Steps in this, as he did in all other Respects. For he observed the Signs of the *Turgescency* and *Concoction* of the Humours, and from thence he drew his Indications for purging, as HIPPOCRATES had done before him †.

Agreeably

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\* Comment. 1. in Aphorism. 8, 9. De Ptiffana Liber. De Arte Curativa ad GLAUCONEM. C. 10. 13.

† Comment. 1. in Aphorism. 23.



Agreeably hereto, he thought the proper CHAP.  
 Time for purging was, either in the very II.  
 beginning of a Fever, when the Matter  
 was *turgid*, and the Disease so acute, as to  
 make it dangerous to slip the Opportunity,  
 as in the Instance of a *Pestilential* Fever ;  
 or when Signs of *Concoction* appeared in  
 the Urine †, as they commonly do in the  
 first Part of the *State* ; or lastly, in the  
 Decline of these Diseases, to prevent a Re-  
 lapse, by carrying off the Remains of the  
 offending Matter. And, as to the Use of  
*Sweating*, *diuretic*, and *expectorating* Re-  
*medies*, his Rule was never to give them till  
 the Humours became concocted, and then  
 to make Use of one or other of these Means  
 to carry off morbid Humours, according  
 as Nature pointed out the Way, agreea-  
 bly to the *Aphorism*, *Quæ enim ducere*  
*oportet, quo maxime natura Vergit, eò du-*  
*cere*

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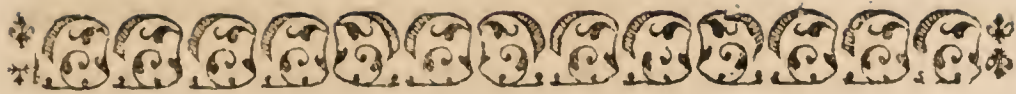
† Thus in a Quartan, he says, “ *Et si Coctionis*  
 “ *Morbi indicia apparuerint, tunc purgare oportet, non*  
 “ *semel tantum, sed sæpius, si fuerit necessarium.*” De  
 Art. Curat. ad GLAUCON. Cap. II.

CHAP. *cere oportet*\*. I might here enter into a  
 III. more particular Detail of GALEN's Prac-  
 tice, but it is needless to say any more upon  
 this Subject. As I have therefore shewn  
 the Conformity which there is between the  
 most celebrated of the ancient Physicians,  
 I shall now do the same by some of the  
 modern ones. But this I shall reserve for  
 the Subject of the ensuing Chapter.

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\* I Aph. 21. Hunc igitur cum ad Ventriculam re-  
 pit, per Vomitus educere oportet; cum vero vergit  
 ad inferiora, per inferiorem excretionem: --- Per Uri-  
 nam quoque & Sudores oportet divertere. GALEN *de*  
*Arte Curativa ad GLAUCONEM. Cap: 9.*





## C H A P. III.

O
CHAP.  
III.
*UR Notions in Physick change with*
  
*our Philosophy, (says an ingeni-*
  
*ous Writer) and at last we re-*
  
*turn to our old ones again.* The Truth of
   
 this Observation has been shewn, by the
   
 short History which I have given of the
   
 Practice of Physick in ancient Times, and
   
 may be farther confirmed by a View of
   
 the Revolutions which latter Ages have pro-
   
 duced. For, after all the Deviations which
   
 had been made from the *Hippocratic* Plan,
   
 by ASCLEPIADES, THEMISON, SORANUS,
   
 and others, succeeding Physicians were glad
   
 to return to it again; and GALEN him-
   
 self, notwithstanding he carried the *Theory*
  
 of Physick farther than any one had done
   
 before, by explaining the Causes of Dis-
   
 eases from the Principles of the *Aristotelian*
  
 Philosophy, yet, in his Practice, he closely
   
 followed NATURE, and HIPPOCRATES.

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The

CHAP. The Innovations which were made in  
 III. Physick, for many Ages after GALEN'S  
 } Time, were few; but those which the  
 two last Centuries have produced are va-  
 rious: notwithstanding which, those who  
 are universally allowed to be the best prac-  
 tical Writers amongst the Moderns, have  
 sufficiently shewn, by embracing the *Hip-  
 pocratick* Doctrine themselves, that *They*  
 thought it impossible to lay down a better  
 Plan, or to establish the Practice of Phy-  
 sick upon a more solid, and rational Foun-  
 dation. This I shall shew presently, by the  
 Example of SYDENHAM and BOERHAAVE;  
 but, first of all, I shall just take Notice of  
 the Attempts of some of the most noted  
 REFORMERS of latter Times, to introduce  
 new Modes in Physick; for by seeing the  
*Hypotheses* of some of them, and the Un-  
 successfulness of the Attempts of all, we  
 shall be convinced how impossible it is to  
 establish Physick upon any other *Basis* than  
 that which HIPPOCRATES built upon, *viz.*  
 the *Observation of Nature*; and consequent-



ly shall see how little Regard ought to be CHAP.  
 paid to such as now do, or shall hereafter III.  
 deviate from his Plan. ~

The System of HIPPOCRATES had kept its Ground (as we have seen) for near four hundred Years, before it was attacked by ASCLEPIADES; but, after the Restoration of that System by GALEN, it flourished for a much longer Space of Time. For it is well known that the Writings of this Author continued to be the Standard of Medicine, as those of ARISTOTLE were of Philosophy, till about the middle of the Sixteenth Century. The *Galenic*, or rather the *Dogmatico-Galenic* System, as it is properly stiled by CONRINGIUS, because it was taught by HIPPOCRATES, the Founder of the *Dogmatic* Sect, was at length forced to give way to one of a very different Stamp, (if it may be called a System) which the Study of Chemistry had introduced. The Corruptions which had crept into the *Galenic* Medicine, by Means of the *Arabians*, and the latter *Galenists*, had occasioned

CHAP. caſioned an Inquiry into the State of Phy-  
 III. ſick, and ſome Attempts to reform it, a  
 little before this Period. And even the  
 Authority of GALEN himſelf had by ſome  
 been called in Queſtion. The firſt who  
 ventured publickly to find Fault with him  
 was VESALIUS. This Author however con-  
 fined his Cenſures chiefly to GALEN'S *Ana-*  
*tomical* Treatiſes. But the Itch of Refor-  
 mation now began to ſpread ; and he was  
 ſoon followed by ARGENTARIUS, in *Italy*,  
 GOMETIUS PEREIRA, in *Spain*, and FER-  
 NELIUS, in *France*. But none of theſe  
 Writers went much farther than to correct  
 the ſuppoſed Miſtakes of the *Galenic* Theory,  
 the Practice being left, for the moſt part, as  
 it ſtood before. Upon this footing Things  
 continued till the Time of the illiterate, vain-  
 glorious and *paradoxical* PARACELSUſ \*.  
 But this Enthuſiaſt ignorantly and oſtenta-  
 tively preſumed to call in Queſtion, not  
 only the Theory, but the Practice likewiſe  
 of the ancient Writers. He was followed  
 in this by his more learned, but equally  
 vain,

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\* See the Titles to his Books.



vain, and *paradoxical* Successor, and Disciple CHAP.  
III.  
 HELMONT. The Revolution which was brought about by these Writers, particularly by the latter of them, is one of the most astonishing Events, which is to be met with in the History of Physick. For other Reformers had gained Admirers, by broaching Opinions, which seemed, at least, to cast new Light upon the Art, though, in reality, they rather darkened it; but HELMONT drew Followers after him, by dazzling and confounding, rather than enlightening their Understandings.—— There is a Species of Writing to be met with in Physick, as well as in other Sciences, which, tho', at the bottom, it be void of Meaning, yet, as it carries with it an Air of great Wisdom and Mystery, by reason of its Obscurity, and cannot be refuted, because not understood, is very apt to impose upon the Understandings of the Multitude, and to be thought to contain sublime and important Truths. In this kind of writing HELMONT seems to have been well skilled; and it was perhaps to this

CHAP. that he owed his Reputation in the World.  
 III. For it is probable that many, though they  
 could not understand his Theory, were glad  
 to resign up their own Judgments to him,  
 and ready to acquiesce in his Practice, be-  
 cause they thought him wiser than them-  
 selves. But however he came by his Re-  
 putation, it is certain that his whimsical  
 Notions so far prevailed, at one time, as  
 almost to overturn the ancient System ; and  
 it is probable that our Countrymen, in par-  
 ticular, were very much tainted with them,  
 from the Account which SYDENHAM gives  
 of the State of Physick, when he first  
 made his Appearance in the World.

The *Helmontian* Practice however did not  
 long stand it's Ground ; for discerning People  
 soon perceived that his new invented Terms  
 contained the Shadow of Science only, not  
 the Substance ; and his Writings sunk into  
 that Contempt which they deserved.

It is needless to undertake, at this time of  
 Day, to shew the Absurdities of the *Helmon-*  
*tian*



tian Scheme, but I shall just give the Reader CHAP.  
 an Abstract of his Medical Discoveries, with III.  
 respect to acute Distempers; to the end that  
 the Admirers of the *Hot Regimen* in *Fevers*,  
 (if there are any such now left) may see to  
 whom they are indebted for the Introduction  
 of it, and what absurd and ridiculous Whim-  
 sies it was built upon.

It has often been observed, that most  
 great Discoveries have been owing to Ac-  
 cident; and HELMONT'S (such as they are)  
 were intirely owing to this Cause. The  
 Accident which gave Birth to his System  
 was no more than this. When he was a  
 very young Student in Medicine, as he  
 tells us \*, he happened, one Day, to draw  
 on a Glove, which belonged to one of his  
 Mother's Maids, and, by that Means, to  
 contract a Disease which cost him a great  
 deal of Time and Trouble to get rid of.

M 4

During

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\* He gives this Account of himself in a Work in-  
 titled, *Doctrina inaudita Februm*; and which very  
 well deserves the Name which he has bestowed upon  
 it, as it contains a Doctrine which was never heard of  
before

CHAP. During the Course of his Cure, he was obliged to take frequent Doses of Physick, which were prescribed to him by some *Galenical* Physicians. These had an Effect upon him which was not foreseen; for he took them so long till he grew sick, not only of his *Doctors*, but of GALEN too \*. He resolved therefore to throw away his Books, and to travel through the World in Quest of Knowledge. He did so; and, after the Expence of much Time and Money, THE MOST HIGH, as he absurdly and profanely says, was pleased to enlighten his Understanding, with such Things as he hopes the World will be the better for †. The Result of this extraordinary Accession of Knowledge was this, *viz.* That no body knew any thing of Physick but himself ‡. For, as to the Philosophy

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before that Time; and which the Publick would have had no great Loss of, had they never heard of it till this Day. *Vide* Cap. v. 10.

\* *Id.* Cap. v. 12. † *Ibid.*

‡ *Nemo hætenus Febres ex essentia novit, nemo illarum sanationem ex arte instituit. Id. Præfat. ad Lector. Cap. 1. &c.*



fophy of the Ancients, in which are com- CHAP.  
prehended the Doctrines of the *Elements*, III,  
*Humours*, and *Temperaments*, if you will  
believe him, he could prove it to be false.  
And as for their Theory of Diseases, it must  
fall or stand together with their Philoso-  
phy †.—Had he stopped here, his Cen-  
sure of the Ancients would not have been  
thought perhaps by some to be much amiss.  
But it is hard to set Bounds to such a petulant  
Disposition as this Author seems to have been  
born with. The *Practice* of the Ancients  
did not please him any better than their  
*Theory*: nay, he was so fond of finding  
Fault, that he quarrelled with them, not  
on account of their Philosophical and Me-  
dical Opinions only, but of their Religion  
too. They were Heathens, it seems; and  
how was it possible for Heathens to know  
any thing of Physick §?

As to the Practice of the old Physicians,  
he undertook to demolish the whole Fa-  
brick,

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† Cap. vi. 1.

§ Cap. vii. 6.

CHAP. brick, by breaking down the two Pillars  
 III. which supported it, *viz.* by endeavouring to  
 explode the Precepts of the Ancients, concerning *Bleeding* and *Purging* in *acute Diseases* \*. According to his Way of thinking, *Bleeding* in Fevers is always unnecessary, and consequently, at best, an absurd and idle Practice †: and, for his own Part, he tells us, *that he never bled, not even in a Pleurisie; but could cure the Distemper, safely and effectually, without it* §.

*Purging* in Fevers was as pernicious, in his Opinion, as *Bleeding*; and the most that he could allow in Favour of either *Purges* or *Emeticks*, was, that if ever they did Good, it was by Accident ‡. As to *Clysters*, he calls them *beastly* Remedies, (because the Practice was learnt from a Bird) and declares, that he was ashamed of prescribing them ||. The Practice of *Blistering*  
 met

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\* Cap. iv. 1.

† Ibid. 39.

§ Ibid. 41.

‡ Cap. xiv. 3.

|| Cap. vii. 8.



met with no better Quarter; for he de-  
 clares, without any Hesitation, “ that they  
 “ are always hurtful; ” and, for this Reason,  
 he supposes them to have been invented  
 by a wicked Spirit, to whom he gives  
 the Name of MOLOZ \*. This is the more  
 to be wondered at, because he himself was  
 the Patron of the *hot Regimen*.

CHAP.  
 III.

In short, there was not one single Doctrine of Antiquity which he did not quarrel with; and only one single practical Precept of HIPPOCRATES which he adopted in his Practice, which was, as he says, *to prescribe a thin Diet in acute Diseases* †: for he was an Enemy to Abstinence from Liquors, and indulged his Patients in the free Use of *Small Beer* ‡, provided they took Care to mix Wine with it; but he professes a very great Abhorrence of *Cock-Broth*, which was, at that Time, a fashionable Diet in most Kinds of Fevers.

Having

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\* Cap. vii. 3.

† Cap. xii. 1.

‡ Ibid. 2. 4.

CHAP. III. Having thus discarded the Practice as well as Theory of his Predecessors, HELMONT set up a new System of his own, the *Theoretical* Part of which, however, was borrowed from HIPPOCRATES; but it is so dressed up in new-invented Phrases, and disguised with Additions of his own, that it is not easy to trace out the Original. His System, indeed, resembles a Piece of *Grecian* Architecture loaded with *Gothick* Ornaments, to such a Degree as makes it difficult to discover the original *Design*. For, if we take away his *Archeus Faber*, his *Blas Alterativum*, *Scoria*, *Ens Seminale*, and some such Terms, his Theory of Fevers amounts to no more than what is contained in HIPPOCRATES, *viz. that Nature cures Diseases*; and that she does it *by expelling the febrile Matter out of the Body* \*.

By this we see that, however he might revile the Ancients, he was not able to erect a System of Physick upon any other Foundation than that which had been laid by them.

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\* Cap. iii. 20. iv. 33. xiv. 1.



them. But tho' he built upon the old CHAP.  
 Foundation, his Superstructure was very III.  
 different from that of the Ancients; for he }  
 did not allow of any *Concoction* of the fe-  
 brile Matter, nor pay any Regard to the  
*Crises* of acute Diseases \*. *Nature*, accord-  
 ing to his Notion, *is endued with Intelli-*  
*gence*; and consequently, *has more Sense*  
*than to go about to concoct any morbid Mat-*  
*ter, when it can be of no farther Use to her †.*  
 And as to *Crises*, he seems to have had no  
 Notion of any other but that which is made  
 by *Sweating*; for he tells us, that “ the  
 “ Way by which Nature intends to carry  
 “ off all Kinds of Fevers, is by *Sweats ‡*; ”  
 and “ that a Physician should imitate the  
 “ natural *Crisis*, by giving *sudorifick* Reme-  
 “ dies §, and such only; but that he should  
 “ neither wait for nor desire a *natural Cri-*  
 “ *sis*, but try to be beforehand with Nature  
 “ in that Point \*\*; for no one deserves the  
 “ Name of a Physician, (adds he) who can-  
 “ not

\* Cap. xi. 18.

† Cap. v. 26.

‡ Cap. iv. 31.

§ Cap. ii. 10.

\*\* Cap. xi. 18.

CHAP. “ not cure any Fever in four Days time. ||”

III. But he not only believed that all Fevers might be cured by Sweating, but that one single Remedy was sufficient for the Cure of them all †. This Remedy, with the Method of preparing it, he has generously communicated to the World; but he lets us know, at the same Time, that, notwithstanding he had so high an Opinion of it, he made Use of others too in Practice, such as *Theriaca*, and *Wine*. The last in particular, as he acquaints us, “ is not  
 “ only a very great *Cordial* in itself, but  
 “ when we want a Vehicle for any other  
 “ Medicine, *is a proper Messenger to be sent*  
 “ *on such an Errand, as it knows the Road,*  
 “ *is well received wherever it comes, and*  
 “ *readily admitted into the most private*  
 “ *Apartments of the human Fabrick \*.*” He had also a *Plaster*, as he says, by which he cured some Hundreds of Patients who  
 were

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|| Cap. xii. 6.

† Unica nimirum falce amputatur omnium febrium causa occasionalis. Id remedium est sudoriferum—Etenim istud Remedium est. *Præcipitatus Diaphoreticus Paracelsi*. Qui omnem sanat febrim unicâ portione. Cap. xiv. 79.

\* Cap. xii. 7.



were afflicted with *Quartan Agues*; but he CHAP.  
 adds, “ that such Remedies as these are not III.  
 “ revealed to every one, (*non cuique Medico*  
 “ *contingit adire Corinthum*) but are only  
 “ to be obtained by Prayer †.”

Such was the Revolution which was brought about by HELMONT; and such the Scheme of Practice which he followed. And yet this Scheme, as wild and absurd as it seems now to have been, had its Admirers for a Time. It did not indeed continue long in Fashion, as I have observed already, for it now became the principal Business of Physicians to frame new Theories; and each of them, after it had lasted a short Space of Time, was forced to give Way to a succeeding one. Thus the *Helmontian* Theory, and that of SYLVIVS, WILLIS, and the CARTESIANS, each triumphed in its Turn; till at length SYDENHAM's *Method* prevailed; and Medicine, which for some Years back had been in a fluctuating State, was settled again upon the old Foundation.

The

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† Cap. xiv. 11, 12.

CHAP. The Changes which have been made in  
 III. the State of Physick, since SYDENHAM'S  
 Time, have been, for the most Part, rather  
 Improvements upon, than Deviations from  
 the Plan of HIPPOCRATES. For the most  
 considerable of them have been introduced  
 by the MECHANICAL PHYSICIANS; but  
 these have rather busied themselves in ex-  
 plaining the *Structure* and *Action* of the  
*Parts*, in accounting for the *Symptoms* of  
*Diseases*, and unfolding the Virtues of *Re-*  
*medies*, than in establishing new *Rules* of  
*Practice*. The *Mechanical* Medicine may  
 therefore more properly be said to be an Il-  
 lustration of, or Improvement upon the  
*Hippocratic*, than a new-invented *System*.  
 The learned, and industrious HOFFMAN has  
 shewn the Conformity which there is be-  
 tween them, in a Treatise written expressly  
 on the Subject \*. BOERHAAVE has done  
 the like. And the latter, notwithstanding he  
 has gone farther than any one, in applying  
 the Science of *Mechanicks* to Medicine, yet,  
 in

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\* Differtatio Medica, De Medicina HIPPOCRATIS  
 Mechanica.



in his Practice, he was strictly speaking an CHAP.  
III.  
*Hippocratical* Physician; and he himself ob-  
 serves, in treating on this Subject, “ That he  
 “ who despises an experienced Physician, be-  
 “ cause he is not skill'd in Mechanicks, acts  
 “ absurdly; but that if two Physicians have  
 “ equal Experience, he that is most versed in  
 “ Mechanical Studies will be the best \*.”

This plainly proves that he thought there was no Contradiction or Repugnancy between the Tenets or Principles of the *Mechanical* Physicians, and those of the ancient *Dogmatists*. It would be presumptuous in me to go about professedly to discuss a Subject, which has been treated on by such Writers as BOERHAAVE and HOFFMAN; I shall therefore only just observe, that notwithstanding the Study of *Mechanicks*, and *Natural Philosophy*, may be made subservient to Physick, by enabling Physicians the better to explain the *Phænomena* of Diseases, and the Operation of Remedies; yet, if it once comes to be set above *Experience*, and

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if

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\* Oratio, *De usu Ratiocinij mechanici in Medicina.*

CHAP. if Physicians come to take their *Indications*,  
 III. for the Cure of Distempers, from the sup-  
 posed *Mechanism* of the Parts, and the *Tex-  
 ture* of the Fluids, rather than from NA-  
 TURE, the Art will then decline again, and  
 perhaps be brought back to the Condition  
 in which it was left by that *Pseudo-Mecha-  
 nical* Physician, ASCLEPIADES; *i. e.* Phy-  
 sicians will come again to be directed, not  
 by *Experience*, but by *Hypotheses* drawn from  
 idle Speculations only. For, after all that  
 has been, or can be said in Favour of *Me-  
 chanical* Studies, it must be confessed, that  
 the Art of Physick was found out by *Ob-  
 servation*, and not by reasoning *à priori*,  
 from the supposed Causes of Diseases; and  
 that if we forsake this beaten Road, all  
 farther Improvement will be at an End.  
 For, as the Method of discovering the Vir-  
 tues of Remedies, *à priori*, by *analyzing*  
 them, and finding out the Principles which  
 they contain, must be allowed, by all think-  
 ing Men, to be much more liable to Error  
 and Uncertainty, than that of *Observation*  
 and *Experience*; so also those *Rules of Prac-  
 tice*



*tice* which are founded upon reasoning *à* CHAP. *priori*, from the *Mechanism* of the Solids, III. and the *Size*, *Figure*, and Arrangement of the *Particles* which constitute the Fluids, must be allowed to be much more insecure and precarious, than those which are drawn from *Observation*, and confirmed by Experience; and consequently, whenever the *Hippocratic* and *Mechanical* Physicians happen to disagree, the former should always have the Preference.

I shall now return from whence I digressed, and proceed to shew, that, notwithstanding the Innovations which have been made in the Art of Physick, by the *pretended Reformers* of which I have been speaking, there is the same Agreement betwixt the best Physicians amongst the Moderns, as there was amongst the ancient ones; or, that both Ancients and Moderns have pursued one general Plan of Practice. This will appear by comparing together the Practice of SYDENHAM and BOERHAAVE, as I have already done that of HIPPOCRATES and GALEN.

CHAP. The Notions of these two celebrated  
 III. Writers, as well as their Practice in acute  
 Diseases, so much resemble those of HIP-  
 POCRATES, that, to give an exact Detail of  
 them, would be, in some Measure, to re-  
 peat what has been said; nevertheless, as I  
 have undertaken to shew the Conformity  
 between ancient and modern Physicians, and  
 as these Authors appear to differ, in some  
 few Particulars, from the ancient ones, tho'  
 the Plan which all of them built upon was  
 the same, it will be proper, in this Place,  
 to take a short View of their Practice, at  
 least so far as to shew the general Design of  
 it, in like Manner as I have done of that of  
 former Times.

To begin with our Countryman SYDEN-  
 HAM. It was his Doctrine, as well as that  
 of HIPPOCRATES, that *Nature cures Dis-*  
*eases* \*, and “ that we ought to trust more  
 “to

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\* SYDENHAM *Opera Universa*, Lugdun. Batavor.  
 Pag. 19.



“ to Nature, than is commonly done; CHAP.  
 “ since it is an Error to suppose that she al- III.  
 “ ways stands in Need of Assistance from  
 “ Art †.” And accordingly he acquaints  
 us, that in his own Practice, he sometimes  
 thought it proper to leave a Disease to it-  
 self ‡. He likewise thought, with HIP-  
 POCRATES, that every *Species* of Fevers had  
 a Way of going off peculiar to that *Species*,  
 and no other; some going off by *Sweats*,  
 others by *Purging*, others again by *Abscesses*,  
 and the like; and that they might be di-  
 vided into two general *Classes*, (agreeably to  
 the *Hippocratic* Doctrine) *viz.* into such as  
 terminate by a *simple Concoction* of the *Febrile*  
*Matter*, or a Change of it into a healthy  
 State, without any *sensible* Evacuation; and  
 such as terminate by what is more properly  
 called a *Crisis*, i. e. by the Concoction, and  
 a subsequent *critical* Evacuation of the *Fe-*  
*brile* Humours; as for Example, by *Sweats*,  
 a *Diarrhæa*, Eruptions upon the Skin, &c.\*:

N 3

that

† Id. pag. 229.

‡ Id. pag. 64. 224.

\* Pag. 38. 226.

CHAP. that a *Crisis* came on sooner or later, ac-  
 III. cording to the different Ways which Na-  
 ture took to throw off the *morbific Matter* †: that this *Crisis*, in *continual* Fevers, of the regular Kind, was perfected in *fourteen Days* §: that *Intermittents* usually terminated by several *distinct* *Crisis*s, but that the Time of all these, taken together, made up the Sum of 336 Hours, or *fourteen Days*, the Time which is commonly taken up in the *Crisis*s of *continual* Fevers; and this Discovery was made by attending carefully to Nature's Operations, as a very learned and judicious Writer of our Times observes ‡.

Such is the Progress of Nature in acute Distempers, according to SYDENHAM, and  
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† Ibidem.

§ In the *Primary Fever*, as he calls it, he observed, that the *Crisis* was completed in *fourteen Days*, pag. 251. This is agreeable to the Observation of HIPPOCRATES, Τα ἀξία τῶν νοσημάτων κρῖνεται ἐν τέσσαρες ἢ δέκα ἡμέρησι. 2 Aph. 23.

‡ Vid. MEAD, *De Imperio Solis & Lunæ*.



so far he agrees exactly with HIPPOCRATES; nor was his Method of Cure much different from the *Hippocratic* one, as I shall now proceed to shew. CHAP. III.

The *Intentions* which SYDENHAM had in View, in Fevers, were, *to assist Nature when she was deficient; and to restrain her Motions, when they were irregular, or too vehement* \*: and to one or other of these may his whole Practice be reduced.

It is commonly said, that SYDENHAM was an *Empirick*, but, if we interpret this Term according to its original Signification,

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\* Pag. 20. It is the Office of a Physician, says SYDENHAM, in speaking of the *Variolous Fever* of the Years 1667, 1668, and 1669, *sic se ad morbi genium accommodare; ne ex una parte in Symptomata periculosa adsurgeret, atque ebulliret; neque ex altera ita parum efferveret, ut materiæ inimicæ exterminandæ impar prorsus esset; cum Febris Naturæ instrumentum fuerit ad hujus secretionis opus dedita opera fabricatum.* Pag. 165. And the same Precept is applicable to all Kinds of Fevers.

CHAP. he was far from being so. For an *Empi-*  
 III. *rick* is one who prescribes to Diseases *in the*  
*Lump*, without regarding their Degrees, or  
 Kinds; or rather, he is one who prescribes  
 to the Names of Diseases only; but SY-  
 DENHAM took his Indications, not from  
 the Name, but from the Nature, Degree,  
 and Kind of a Disease; from the Patient's  
 Age and Strength; the Constitution of the  
 Year, &c. In short, he joined *Reason* with  
*Experience*, and was, in the strictest Sense  
 of the Word, a *Dogmatist*.

This will appear from a View of his  
 Practice in almost all acute Distempers.  
 For, (to begin with the latter of his gene-  
 ral Indications) if we enquire why he *bled*  
 in Fevers, he will tell us, *that it was to*  
*moderate Nature's Motions, when they were*  
*tumultuous, or irregular.* Thus, in the  
*Depuratory Fever*, as he calls it, which he  
 esteemed to be the principal of the whole  
 Tribe of Fevers, he began with *Bleeding*,  
 “ *to moderate the Commotion of the Blood, to*  
 “ the End that it might neither be so vio-  
 I “ lent



‘‘ lent as to bring on dangerous Symptoms, CHAP.  
 ‘‘ nor so *remiss*, as to hinder the Excretion III.  
 ‘‘ of the Febrile Matter.’’ As this was his  
 Design in Bleeding, he did not order it in  
 all Cases indifferently, as a less judicious  
 Practitioner would have done, but says,  
 ‘‘ that in weakly People it may be omitted,  
 ‘‘ and only used in Constitutions which are  
 ‘‘ strong and vigorous †.’’

Again, if we ask why SYDENHAM bled  
 in other Kinds of continual Fevers, the An-  
 swer is, that he did it *to check the too violent*  
*Ebullition, or Fermentation of the Blood, i. e.*  
 to moderate the Fever. On this Account  
 it was, that he bled in the Beginning of the  
*Confluent Small Pox* \*, and even in the *Di-*  
*stinct* Sort, if a heating Regimen had been  
 used †; but if this was not the Case, he  
 forbore Bleeding, for *fear of preventing the*  
*Expulsion of the morbifick Matter* §.

If

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† *Vid.* Pag. 53, 54, &c.

\* Pag. 145, 370.

† Pag. 153.

§ Pag. 145.

CHAP. III. If we want to know what his Intention was, when he bled in *Topical Inflammations*, such as *Pleurisies*, *Quinsies*, *Phrensies*, and the like, he himself will acquaint us, that *it was to restrain the Violence of the Inflammation, Pain, and Fever †*. He did not order Bleeding, merely because the Disease was a *Pleurisie*, as an *Empirick* would have done, but because it was attended with such Symptoms as made it necessary to bleed; for he himself takes Notice, “ that “ there are some *epidemick Pleurisies* which “ will not bear Bleeding, at least repeated “ Bleeding; ” \* which Observation, by the Way, is a Confirmation of the Doctrine of HIPPOCRATES upon this Subject.

His Design in Bleeding, in these, and all other *inflammatory Fevers*, was not to extinguish the Fever, but only to moderate the Violence of it; for, in speaking of the

*new*

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† Pag. 267. 69.

\* Pag. 246.



new Fever, (as he calls it) which he sat CHAP.  
III.  
 down to write an Account of, when he was  
 far advanced in Years, and which appears,  
 from his Description of it, to have been an  
*inflammatory* Fever, he gives this remarkable  
 Caution concerning Evacuations, *viz.* “ It  
 “ is carefully to be observed, in this Kind  
 “ of Fever, in like Manner as in *Rheuma-*  
 “ *tisms*, and *many other Diseases* which re-  
 “ quire Evacuations, that, *if we obstinately*  
 “ *persist in these Evacuations, till all the*  
 “ *Symptoms are entirely got the better of,*”  
*i. e.* till the Fever vanishes, “ Death often-  
 “ times will be the Patient’s only Cure †.”

As to *Rheumatic* Fevers, in particular,  
 he acquaints us, “ that he used to bleed  
 “ freely, in the younger Part of his Life, as  
 “ he thought that a *Rheumatism* might be  
 “ cured by Bleeding \* ; ” but he ingenu-  
 ously confesses, that he was afterwards taught  
 by Experience, “ that it was better to bleed  
 “ only

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 † Pag. 536.

\* Pag. 274.

CHAP. “ only *twice* or *thrice*, and afterwards to  
 III. “ *have Recourse to Purging*, than to lay the  
 “ whole Strefs upon Bleeding only §; ” and  
 “ that a *Rheumatism* may be cured, in young  
 “ and temperate Subjects, by a *cooling Diet*,  
 “ as effectually as by Bleeding ||.”

From all these Instances it appears, that Bleeding was used by SYDENHAM only as a palliative Remedy, and that he was not one of those *Blood-thirsty* Men, who spill a Patient's Blood rashly and wantonly, merely because he is so unhappy as to have got a Fever. But if there be any Doubt remaining on this Subject, it may be cleared up from his own Words; for he tells us, “ that his  
 “ general Rule for Bleeding, was only to  
 “ take away such a Quantity of Blood, as  
 “ he thought sufficient *to guard the Patient*  
 “ *against the Inconveniencies arising from a*  
 “ *too violent Commotion of the Blood* †.”

Besides



Besides the general Intention abovementioned, *viz.* to moderate the Fever, SYDENHAM had also some others to answer by Bleeding, which were, to lessen the *Plenitude* of Blood, and to make a *Revulsion* of the Humours from the Part affected, in some Diseases. Thus he bled to remove the Plenitude in an *Hysterick Colic* \*; and to make a *Revulsion* from the Lungs, in a *spurious Peripneumony* †; as likewise to divert the Humours from falling upon the Intestines, in a *Dysentery*, and the *Dysenterick Fever* ‡. But notwithstanding he made use of this Evacuation in almost all acute Diseases, yet he no where mentions it as a Remedy by which he intended to effect a Cure, or to carry off the *morbifick Matter*, except in the single Instance of a *Pleurisie*, where he talks of evacuating the *morbifick Matter* by Bleeding, and making the *Lancet* perform the Office of the *Trachea*. But this, as any one may easily see, is impossible; for the mor-

bifick

CHAP.  
III.

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\* Pag. 216. † Pag. 270. ‡ Pag. 183:

CHAP. *morbifick Matter*, in a *Pleurisie*, can never be  
 III. carried off by *Bleeding*. This Disease indeed  
 is sometimes cured without the Use of any  
 other Remedy but *Bleeding*, and diluting  
*Liquors*, but it is not *Bleeding* which per-  
 forms the Cure; for all that can possibly be  
 done by this *Evacuation*, is to mitigate the  
*Symptoms*, and Nature afterwards carries  
 off the Disease, by a kindly *Resolution*, or  
*Concoction* of the *morbifick Matter*.

I have only one Thing more to add upon  
 this Head, in Confirmation of what has  
 been advanced, *viz. that Bleeding was used*  
*by SYDENHAM only as a palliative Remedy*,  
 which is this; that in some Instances, as in  
 a *Scarlet Fever*, for Example, he forbore  
*Bleeding*, for fear it should prevent the *De-*  
*spumation* of the Blood, by making a *Re-*  
*vulsion* of the febrile Matter from the Sur-  
 face of the Body, and preventing the *Expul-*  
*sion* of it; but this is an evident Proof,  
 that he expected a Cure only from such a  
*Despumation* of the Blood, and not from  
*Bleeding* \*.

As

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 \* Pag. 261.



As SYDENHAM pursued the same Plan which HIPPOCRATES had done, with regard to Bleeding in acute Diseases, so he seems to have copied after him in the frequent Use of *Clysters*; for we find that Bleeding and *Clysters* were used alternately by him in most Fevers, and especially in those of the *inflammatory* Kind. Thus, in a *Rheumatism*, for Instance, he orders *Clysters* to be injected on the intermediate Days between the Bleedings †; he does the like in an *Angina*, and an *Erysipelatous* Fever ‡, and in what he calls *the Variolous* Fever; and he says expressly, *that these two Remedies claim the first Rank in the Cure of this, and all other inflammatory Diseases whatever, such as Pleurisies, Rheumatisms, and the like* ||. His Intention in administering these Remedies, and the high Opinion which he had of their Usefulness, may be learnt from what he says of the *Depuratory* Fever; for,

in

† Pag. 275.

‡ Pag. 281.

|| Pag. 167.

CHAP. in this Fever, if the Blood remained in such  
 III. a Commotion, notwithstanding Bleeding, as  
 to threaten any dangerous Symptoms, as a  
*Phrensie*, for Example, he prescribed leni-  
 ent Clysters, to be repeated as Occasion re-  
 quired, *to ventilate and cool the Blood*; and  
 tho' he sometimes opened a Vein a second  
 Time, yet he tells us, that this was seldom  
 necessary, as its Place might be supplied by  
 Clysters repeated every Day, till about the  
 tenth Day of the Disease †. He did not,  
 however, give Clysters, if the Fever was too  
 low, and Nature wanted a *Stimulus*; for fear  
 of preventing the *Concoction of the febrile Mat-  
 ter*; nor did he do it after the tenth Day,  
*lest he should thereby disturb Nature in her  
 Work of Depuration*, or bringing on a *Crisis* §.  
 How exactly consonant all this is to the  
 Practice of HIPPOCRATES I need not say.

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† He proceeded in the same Manner in the *continual  
 Fever*, of the Years 1673, and 1674; for he says, *Re-  
 petebatur enema singulis diebus donec imminueretur Morbi  
 Vis*. Pag. 224.

§ Pag. 59, 60, 61.



The third and last Method which SY-CHAP. DENHAM took to moderate a Fever, was III.  
 to keep his Patients to a thin and cooling Diet; and the Rules which he gives, relating to this Subject, as well as other Parts of his Practice, are similar, in most respects, to those of HIPPOCRATES. For in *very acute* Diseases, as for Example, in *Quinsies, Pleurifies, the Meazles, &c.* he strictly confined his Patients to a low Diet, such as *Water-Gruel, thin Panada, Barley-Water,* and the like, and forbad the Use even of the thinnest *Broths* \*; but in such as were less acute, where there was less Danger of increasing the Fever, he allowed thin *Chicken-Broths* †: and, in almost all Kinds of Fevers, he did what most Physicians are afraid of doing, *i. e.* he allowed his Patients to drink *Small-Beer* ‡; and he has left this Observation behind him, *viz.* “ that to  
 O “ deny

\* P. 265.

† P. 66.

‡ *Vid.* Pag. 66, 225, 233, 271, 283, 296.

CHAP. “ deny the Sick the Use of *Small-Beer*, in  
 III. “ moderate Quantities, is an unnecessary,  
 “ and oftentimes an hurtful piece of Se-  
 “ verity \*.

There appears to have been a strict Conformity between the Practice of HIPPOCRATES and SYDENHAM, in Fevers, so far as we have already gone ; and though we shall find that they differ a little, as we proceed farther, yet, as it will appear that their *Indications* were the same, this Difference cannot fairly be urged as an Objection against our general Conclusion, *viz. That the Practice of the best Physicians, in acute Distempers, has in all Ages been the same.*

The Indication which SYDENHAM pursued in Fevers, as we have seen, was either *to moderate the too violent Commotion of the Blood* ; or *to assist Nature in the Concoction and Expulsion of the morbidick Matter*, if at any Time she happened to be  
 deficient.



deficient. The Method which he took to answer the former of these, has been already spoken of, and, as to the latter, he attempted to effect it by the Use of *Cordials*, or *Evacuations*, as Nature happened to stand in Need of either.


CHAP.  
III.

The Ancients knew nothing of those Kinds of Medicines which now go under the Name of *Cordials*, but endeavoured, by a proper Use of the Non-naturals, to answer the same End which later Physicians have attempted to effect by *Cordials*: and it was SYDENHAM's Opinion, that these Kinds of Remedies are only useful when a Fever is too languid, or when Nature is not able to bring on a Crisis in due Time; but then he observes, that this rarely happens, unless she has been weakened by the Use of cooling Remedies, or *Clysters*, or by *Bleeding* \*. “ In  
“ this Case, (says he) the Damages which  
“ have been done by *Bleeding*, may be re-  
“ paired by *Cordials*.” But he adds, “ *præ-*  
O 2 “ *stiterat*

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\* Pag. 89.

CHAP. “ *stiterat Plagam non infligi, quam sanari †,*”

III.  Notwithstanding then, that he allows of the Use of *Cordials* in some Cases, he is far from being an Admirer of them; on the contrary, he cautions Physicians against the too free and untimely Use of them, by enumerating the ill Effects which they produce, such as changing *Intermittents* into *continual Fevers*, increasing the Ebullition of the Blood in the *Small-Pox*, and rendering them Confluent.

SYDENHAM not only declared his Dislike to *Cordials* of the heating Kind, but also to *Sudorifics*, and all heating Medicines in general. He was not content to oppose the common Practice, which was, to give *Sudorifics* in all acute Cases indifferently, but he went so far as to say, *that Art could neither find out the proper Time of giving them, nor how long they ought to be continued §.* This was going a great Way indeed; and  
one

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† Pag. 54.

§ Pag. 539.



one may venture to affirm, without doing CHAP.  
 any Injustice to the Memory of this admi- -III.  
 rable Physician, that he carried the cooling }  
 Regimen, in some Respects, to Excess, and  
 even to such a Degree as was inconsistent  
 with his own Principles. This may, per-  
 haps, be accounted for from the common  
 Observation, that People are apt to run from  
 one Extreme into another. For the *hot Re-*  
*gimen* was very much in Fashion in his  
 Time; the Writers of that Age, as he  
 tells us, being unanimous in their Opinion,  
*that the most natural and best Method of curing*  
*Fevers was by Sweating* \*. This Practice  
 had been introduced by HELMONT, about  
 forty Years before our Author's Time, and  
 prevailed so far, that, as soon as any one be-  
 gan to complain of a Shivering, or a Pain in  
 his Head or Limbs, every old Woman, and  
 Pretender to Medicine, was ready to advise  
 him to go to Bed instantly, and take a *Sweat*.  
 This Method was attended with very ill  
 Consequences, as we may easily imagine; and

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\* Pag. 167.

CHAP. SYDENHAM set himself to oppose it with all  
 III. his Might, not out of Vanity, and an Affecta-  
 tion of Singularity, as has been said, but thro'  
 a sincere Desire to benefit Mankind. His  
 Zeal, however, carried him too far, when it  
 caused him to reject the Use of Sudorificks †  
 so absolutely as, in some Places, he has done.  
 This is no hasty Censure; for he himself al-  
 lows, that there are some Species of Fevers  
 which terminate naturally by Sweats ‡, such  
 were the epidemical Fevers of the Years 1665,  
 and 1666; and of this Kind likewise are  
 all intermitting Fevers §. He also allows,  
 that when the *morbifick* Matter becomes so  
 far concocted, as to be fitted for Expulsion  
 by the Skin, it should be carried off; since,  
 as he says, that celebrated *Aphorism* of HIP-  
 POCRATES, *Cocta non cruda sunt medican-*  
*da,*


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† Tam itaque in hoc, quam in aliis morbis quibus-  
 cunque quos mihi videre contigit, demta sola Peste, Su-  
 dores prolicere non tam Medici, quam Naturæ provin-  
 cia est, pag. 450.

‡ Pag. 226.

§ Pag. 299. Ast hi non satis attendunt, Sudores Pa-  
 roxyfsmum finientes id omne, quod in lucido Sanitatis  
 intervallo accumulabatur, prorsus eliminasse, &c.



*da*, relates as well to Sweating, as to the CHAP. Evacuation which is made *per alvum* \*; III. and if so, why may not the Expulsion of  it be assisted by Art? Nay, he went even so far as, in some Cases, to order sweating Remedies himself; as for Example, in *intermitting* and pestilential Fevers †; and, in the *Depuratory* Fever, he permitted the Use of the warm Regimen, about the 12th Day of the Disease, when a Crisis was coming on §; or even sooner, provided the Patient was in Years, or had been brought too low by the contrary Method.

Those general Assertions then of SYDENHAM, in which he condemns the hot Regimen in Fevers, ought to be understood with some Restrictions. For though it will be readily granted, that the promiscuous Use of Sudorifics, in every Stage of an acute Distemper, must be highly prejudicial, yet I cannot see why it should be thought so

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dangerous

\* Pag. 450.

† Pag. 92, 125, 126..

§ Pag. 61.

CHAP. dangerous to promote a Sweat, at a Time  
 III. when Nature has fitted the morbidick Mat-  
 ter to be carried off that Way. He says,  
 indeed, *that Art cannot discover the proper  
 Time for exciting Sweats*; but a judicious  
 Physician, who is conversant in the Wri-  
 tings of HIPPOCRATES, will not be at a  
 Loss to know at what Time a critical Sweat  
 may reasonably be expected, and how far  
 it ought to be promoted; and SYDENHAM  
 himself, sometimes, made Use of Sweating  
 Medicines very properly, as we have seen.

The Truth of this Matter is, that our  
 Author seems to have been an Enemy to  
 the Method of Sweating which was then in  
 Fashion, more than to the Thing itself; but  
 some Physicians, by injudiciously copying  
 after him in this Point, have carried the  
*cooling Regimen* to as great a Degree of Ex-  
 cess, and done as much Harm by it, as  
 ever HELMONT did by the *heating* one. I  
 forbear to mention Instances of this Kind,  
 as I am willing to avoid all personal Re-  
 flections.



To conclude this Subject, If we confi- CHAP.  
III.  
 der SYDENHAM's Principles, without being  
 sway'd by his Prejudices, we may easily re-  
 concile his Doctrinē to that of HIPPOCRA-  
 TES; for he allows that Sweats are proper,  
 when Nature points out this Evacuation;  
 and HIPPOCRATES says no more: And  
 whoever makes use of Sudorifics in Fevers,  
 when they are not indicated by Nature, can  
 neither be said to follow SYDENHAM, nor  
 HIPPOCRATES.

I proceed next to consider the Reason  
 why SYDENHAM purged in Fevers. This  
 then, as far as can be collected from his  
 Writings, was the same which HIPPOCRA-  
 TES had for doing it, *viz. to relieve or assist*  
*Nature, by evacuating Part of the morbifick*  
*Matter which oppressed her*; for he tells us,  
 that *Bleeding and Purging* will do more  
 than any other Method, in curing many  
 kinds of Fevers, by carrying off the *morbi-*  
*fick Matter* \*. It must be confessed that,  
 when

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\* Pag. 538, 539.

CHAP. when SYDENHAM directs the Use of Cathar-  
 III. tics, he does not always acquaint us with  
 the Reasons which he had for doing it; for he sometimes acted *empirically* in this respect, and made use of Remedies, only because he had Experience of their Efficacy in like Cases. In order to discover his Intention in giving Purges, therefore, we must consider in what Diseases he did it, and what was his Time of using them.

First then, *he often purged in the Beginning of acute Diseases.* This was his Practice in the *Rheumatism*, in a *spurious Peripneumony*, in the *Small Pox*, in *Catarrhs*, in *Dysenteries*, and in other Kinds of Fevers; as for Example, in what he calls *stationary Fevers*, and in the epidemic Fever of the Spring 1684-5, to which he gives the Name of the *New Fever*. He acquaints us with his Reason for doing it in some of these Fevers; thus, in the *Dysentery*, he tells us, it was to purge off the *peccant Matter* \*; in the *Winter Fever*, and  
 the

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\* Pag. 193.



the *spurious Peripneumony*, to carry off the CHAP.  
 redundant *Pituita* †; and in the *New Fe-* III.  
*ver*, to empty the Bowels of the corrupt  
 Matter which was the antecedent Cause of,  
 and served for Fuel to the Fever, or, as the  
 Ancients would have called it, the *Materia*  
*turgens*. In *bilious Fevers*, he ordered *Vo-*  
*mits* in the Beginning, with the like Inten-  
 tion, *viz. to expel the noxious Matter from*  
*the Stomach and Primæ Viæ*, especially if  
 there was a Reaching, or a Propensity to  
 vomit. This he did in the *Depuratory Fe-*  
*ver* so often mentioned; and his Practice  
 was conformable, in both these respects, to  
 that of HIPPOCRATES. There is some  
 Difference, however, between the Practice of  
 these two Authors in one Point; for, notwith-  
 standing they both gave Purges frequently  
 in the Beginning of acute Diseases, HIPPO-  
 CRATES did it sometimes without previous  
 Bleeding, whereas it was an invariable Rule  
 with SYDENHAM, *never to purge in the Be-*  
*ginning*

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† Pag. 271, 315, 316.

CHAP. *ginning of epidemic Fevers, without first of*  
 III. *all taking away some Blood* \*. The Reason  
 of which I shall endeavour to explain here-  
 after.

A Second Rule which SYDENHAM follow-  
 ed was, *to purge at the Conclusion of most Kinds*  
*of Fevers*; thus, he directs a *Cathartick* to  
 be given at the latter End of a *Pleurisie*,  
 and of the *Confluent Small Pox*; he also  
 purged at the Conclusion of the *Depuratory*  
*Fever*; and his Reason for doing it was, as  
 he there tells us, *to carry off the Remains of*  
*the morbifick Matter, for fear it should occa-*  
*sion a Relapse* †. We may reasonably sup-  
 pose that his Reason for purging, in the  
 Decline of other Fevers, was the same, tho'  
 he has not explain'd himself upon that  
 Head. He tells us, however, that it is  
 more

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\* In hac aut-alia quavis Febre Epidemica, statutum mihi est, alvum non turbare in principio statue morbi, nisi Venæsectione præmissa. *Schedula Monitoria de Novæ Febris ingressu.* p. 522.

† Pag. 65.



more necessary to purge after *Autumnal* than *Spring Fevers*; and that more *Distempers* (viz. *chronical ones*) arise from neglecting to purge after *Autumnal Fevers*, than from almost any other Cause †. This Practice of purging at the Conclusion of Fevers has since been improved upon by Dr. FREIND, who introduced the Method of doing it in the *Confluent Small Pox*, as soon as the State of *Suppuration* was complete. He ordered *Cathartics* at this Time of the Disease, for the same Reason that others gave them at the Conclusion of it; for he observes, that, as *Physicians of all Ages had made use of Purges, at the Conclusion of the Small Pox, in order to carry off the Reliques of the morbifick Matter*, he proceeded upon the same Principles, only he purged a little sooner, in order to carry off that Matter *per alvum*, because Nature could no longer expel it by the Skin ||.

CHAP.  
III.

We have seen what were SYDENHAM'S Reasons for Purging, as well in the Beginning,

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† Ibid.

\* FREIND *De Febribus, Comment. 7. Histor. prima.*

CHAP. ning, as at the Conclusion of acute Diseases,  
 III. and it appears that he proceeded, in both  
 Cases, upon the same Principles as HIPPOCRATES had done before; but there were some Kinds of Fevers, in which, contrary to the Practice of HIPPOCRATES, he both *bled* and *purged* thro' the whole Course of the Disease. This was his Method in the *Rheumatism*, for instance, and in the spurious *Peripneumony*.

In order to discover the Reason of this Practice, we must consider, that it was our Author's Method strictly to follow Nature, whenever she pointed out the Way, or indicated what was to be done; but he sometimes met with Diseases, even amongst those which are called acute ones, in which Nature did not attempt any *Crisis*, or point out the Road by which the Disease was to be carried off; and in such Cases, as he could not take his Indications from *Nature*, he had only *Experience* for his Guide \*.

By

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\* Quocirca cum *Specificis* careamus, Curationem non ad *Essentialem* morborum Naturam, sed ad causam eorundem



By the Help of this Clue we may find CHAP.  
 out the Reasons of SYDENHAM'S Practice in III.  
 both these Diseases. For the first of them  
 is of that Kind which do not go off regu-  
 larly by a *critical Discharge*; and can hard-  
 ly be reckon'd amongst acute Diseases, since,  
 as BOERHAAVE says of it, *adeo levis motus*  
*excitet, ut vix caloris, febrisve indicia mo-*  
*neant periculi* †. As, therefore, he could  
 not take his Indication from *Nature*, in  
 this Case, he took it from *Experience*, and  
 had Recourse to Purging, because Experi-  
 ence told him, that in this, as well as the  
*Winter Fever* (from which it only differed  
 in Degree) and in other Diseases of the *pi-*  
*tuitous Kind*, this was the most effectual  
 Way

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eorundem magis generalem dirigere cogimur, *Curandi*  
*Methodum* subinde variantes, vel pro *indicio Naturæ*  
*spontaneo*, quo in morborum eliminatione illa utitur;  
 vel *Experientiæ*, cui potissimum Medicationis generi qui-  
 libet Morbus facillime concedat dictantis, *filium secuti*.  
 SYDENHAM Opera, Pag. 498.

† Aph. 872.

CHAP. Way to carry off the *Pituita*, and prevent  
 III. it from falling upon the Lungs \*.

As to the *Rheumatism*, or *Rheumatick Fever*, since there has lately been a Dispute about the Method in which it ought to be treated, it may not be improper, in this Place, to take a more particular View of SYDENHAM'S  
 Practice

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\* Atque ista quidem methodo (scil. iteratâ Venæsecti-  
 one et Catharsi) vincenda est *Peripneumonia* hæc *Notha*,  
 orta ab exundanti *Colluvie Pituitosa* in sanguine adge-  
 sta ob *Hiemis analogiam*, et in Pulmones explosa; in  
 qua non tantum iterata Venæsectio, sed et Catharsis eti-  
 am indicabatur, secus atque in *Vera Peripneumonia*, &c.  
 Pag. 271. Near a-kin to this, are his Directions in  
 the *Winter Fever*, viz. In hac Febre pellenda hunc mi-  
 hi scopum propono, ut exundantem scilicet illam *Pitu-  
 itæ* colluviem, ob *Hiemis analogiam* congestam venæsec-  
 tione revellam, et repetitâ Catharsi subducam (Pag. 506.)  
 The Notion of an Analogy between the Humours of  
 the Body and the Seasons of the Year, which SYDEN-  
 HAM here falls into, seems to have been copied from  
 HIPPOCRATES; at least it squares exactly with his  
 Way of Thinking. Porro *Pituita* in Homine *Hyeme*  
 augetur: hæc enim *Hyemi* maxime secundum Naturam  
 convenit ex omnibus in corpore existentibus; frigidissi-  
 ma enim existit.—Postquam autem *Hyems* apprehen-  
 derit, Bilis flava perfrigerata modica fit, et *Pituita* rursus  
 augetur, tum ob Pluviarum copiam, tum propter lon-  
 gitudinem Noctium. HIPPOCR. *De Natura Hominis*.



Practice in this Disease, and to compare it with that of HIPPOCRATES, and the ancient Writers. CHAP.  
III.

We meet with but little amongst the Ancients, concerning that particular Species of this Disease, which is now called by the Name of an *Inflammatory Rheumatism*, or *Rheumatick Fever*; and this, perhaps, might give Occasion to SYDENHAM to doubt whether it was not a new Disease †. There is, however, as plain a Description of it in HIPPOCRATES, as one can desire to have, under the Title of an *Arthritis*, or an *Inflammation of the Joints*. “ When a Person  
 “ is seized with an *Arthritis*, says this Au-  
 “ thor, there are Pains in the Joints, at-  
 “ tended with great *Heat*. The Disease is  
 “ of the acute Kind, and the Pain, which is  
 “ sometimes more, and sometimes less vio-  
 “ lent, seizes first upon one Joint, and then  
 “ upon another.” He adds, “ The Disease  
 “ is acute, and of short Continuance, but  
 P “ not

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† Pag. 272.

CHAP. “ *not mortal*, and happens more frequently  
 III. “ to young People than to old ones \*.”

These are the *Diagnostick* Signs of the Disease. In another Place he observes, “ that  
 “ it goes off by *Urine* and *Sweats*, as other  
 “ acute Diseases do; or else brings on a  
 “ *Lameness*, or an Abscess in the Joint, of  
 “ that Kind which is called *Meliceris*,” i. e.  
 is changed into a *Chronical* Disease. And,  
 by the Histories of *Rheumatick Fevers*, which  
 are mentioned in the Books of *Epidemicks*,  
 we find that they terminated either by *Urine*,  
*Sweats*, or *Stools* †.

It

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\* *De Affectionibus.*

† There are many Instances of *Rheumatick Fevers* in these Books, but all of them terminated by one or other of these Ways; thus, in the tenth History of the first Book of *Epidemicks*, the Crisis was on the 31st Day of the Disease, by thick *Urine* and watry *Stools*. In the 13th History, of the same Book, there was a *Crisis* by *Sweats* on the 14th Day; and, in the 14th History, a *white Sediment* in the *Urine*, and a *Crisis* by *Sweating*, on the 11th Day. Again, in the 6th Case, of the first Book, there was an Hæmorrhage from the Nose about the 30th Day; this, however, was not critical, but the Fever had an imperfect *Crisis*  
 by



It appears from these Passages, that CHAP.  
III.  
 HIPPOCRATES was well acquainted with }  
 the Disease, which SYDENHAM describes  
 under the Title of a *Rheumatism*, and  
 which is now commonly called an *inflamma-*  
*tory Rheumatism*, to distinguish it from the  
 other Kinds of this Disease, *viz.* the *Scor-*  
*butick*, and the *Venereal Rheumatism*, &c.  
 And he plainly points out the Difference  
 which there is betwixt this Distemper and  
 the *Chronical Arthritis*, or, (as it is often  
 called) the *Gout*, as any one may see, who  
 P 2 will

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by *Urine*, on the 40th Day, and again on the 60th;  
 and, on the 80th there was a perfect Crisis by a turbid  
*Urine*, with a red Sediment, and a profuse *Sweat*. There  
 are some Cases of the like Kind, related in the third  
 Book, in all which the Fever terminated by a thick  
*Urine*, *Sweats*, or *Stools*; such was the Case of *Nicodemus*,  
 in which there was a Crisis on the 24th Day, by  
*Urine* and *Sweats*; (Epid. Lib. 3. S. 2. Ægr. 10.) such  
 also was that of *Heropythus*, which I have already men-  
 tioned; and such was, lastly, that of the Person who  
 dwelt in *Dealcis's* Garden, (Lib. 3. S. 1. Ægr. 3.) in  
 which there was a Crisis on the 40th Day, by white  
 and mucous *Stools*, and a copious *Sweat*. *Rheumatick*  
Fever

CHAP. will consult MARTIAN'S Commentary on  
 III. the preceding Passages. CELSUS has fol-  
 lowed HIPPOCRATES, in distinguishing  
 between these two Distempers; but GA-  
 LEN, and most of the Authors who came  
 after him, have confounded them together.  
 SYDENHAM saw plainly that there was a  
 very great Difference between the two Dis-  
 eases; but in his Description of a *Rheuma-*  
*tism*, he comprehends the *chronical* as well  
 as

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Fevers are generally of long Continuance, as Sir *John Floyer* remarks, by reason of the Sizyness of the Blood; for the Serum is render'd sizy by cold Air, and stops in the Muscles, and a considerable Length of Time is required to dissolve and melt it down; but when it is once dissolved, it commonly goes off by *Urine*, and by *Sweats*; and it is observable, that Sweats never do any Good, unless they are preceded or accompanied by a *turbid Urine*. (See FLOYER'S Commentary on HIPPOCRATES'S *Epidemicks*. HOFFMAN. *Medicin. Rational.*) In the last of these Authors, we meet with an Instance of a *Rheumatick* Fever, in which there was a Crisis by a *turbid bilious Urine*, and a *miliary* Eruption upon the Skin, on the 20th Day. But the Crisis was not perfect, for the Pains continued, and the Disease became *chronical*, with frequent Exacerbations. See Tom. iii. P. 2. Pag. 460.



as the acute Disease. “ A Rheumatism (ac-  
 “ cording to SYDENHAM) begins with a Fe-  
 “ ver, and, a Day or two afterwards, an ex-  
 “ cruciating Pain is felt in the Arms, Shoul-  
 “ ders, Hands, or Knees, and sometimes in  
 “ all at once; which, in some Cases, is at-  
 “ tended with a Tumour, and Redness in  
 “ the Parts affected, and in others, not.  
 “ The Fever and Pains go on together for  
 “ some Days; after which, the Fever goes  
 “ off, but the Pains remain, and some-  
 “ times grow worse, the *Febrile Matter be-*  
 “ *ing translated to the Limbs.* After the  
 “ Fever is gone off, the Pains continue  
 “ sometimes for Months, or Years together,  
 “ and sometimes even as long as a Patient  
 “ lives; in which Case, *the Disease returns*  
 “ *by Intervals, like the Gout \*.*” This is  
 SYDENHAM’S Description, in which it is  
 plain, two different Diseases, *viz.* the *acute*  
 and *chronical* Rheumatism, are contained.  
 The blending them together in this Descrip-  
 tion, seems to have arisen from their being

P 3 most

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\* SYDENHAM, Pag. 272, 273.

CHAP. most commonly connected with each other.

III. For, in our Climate, and our Way of living, *Rheumatisms*, as well as other acute Diseases, are much more apt to run out into a great Length, or to become *chronical*, than they were amongst the Ancients. We need not therefore wonder if SYDENHAM'S Method of treating a *Rheumatism*, or other acute Diseases, was different, in some Respects, from that of HIPPOCRATES; since different Symptoms will require a different Treatment.

If we take a View of the Methods of these Authors, we shall find, that the Intention of both of them was the same, but that a different Climate, and a different Way of Life, occasioned their using different Means of Cure. For, in the first Place, HIPPOCRATES makes no mention of Bleeding in a Rheumatism, but directs the Use of *cooling topical Applications*, to abate the Pain and Inflammation of the Joints; whereas SYDENHAM ordered repeated Bleeding in the same Distemper. In the next Place,



HIPPOCRATES directs the keeping the CHAP.  
 Body open by *Clysters*, and the giving III.  
 diluting Liquors; and, when the Pains  
 begin to give way, he orders purging Me-  
 dicines. SYDENHAM pursued the same In-  
 tentions, but he purged more frequently.  
 This Difference between the Practice of these  
 two Authors, may easily be accounted for,  
 upon the Principles above laid down. For  
 repeated Bleeding is more necessary in our  
 Climate, than in the hot Clime of *Greece*,  
 by reason of the greater Sizeyness, or Vif-  
 cidity of the Humours; and Purging is  
 found to be more necessary amongst us, be-  
 cause *Nature* is less able to carry off the  
 peccant Humours by a *natural Crisis*, viz. a  
*Diarrhœa*, *Sweats*, or *Urine*, than in warm-  
 er Countries, and consequently stands in  
 need of this Assistance.

After Purging, HIPPOCRATES ordered  
*Whey* and *Asses Milk*; and SYDENHAM  
 observes, that in such Cases as will not bear  
 Bleeding, the Disease may be cured by a  
 simple, *cooling*, and moderately nourishing

CHAP. Diet, as effectually as by repeated *Vencæ-*  
 III. *section*, and without the Inconveniencies  
 which attend Evacuations \*. He re-  
 lates a very remarkable Case of a Person  
 who was cured of a very severe *Rheuma-*  
*tism*, by the Use of *Whey* alone: and I  
 very well remember, that whilst I attend-  
 ed the Lectures of the celebrated BOER-  
 HAAVE, at *Leyden*, he frequently used to  
 mention his having cured himself of a vio-  
 lent *Rheumatism*, of many Weeks Conti-  
 nuance, by this very Method.

The great Difference then between the  
 Practice of HIPPOCRATES and that of  
 SYDENHAM, with respect to this Distem-  
 per, was, that the former trusted more to  
*Nature*, and the latter had more Recourse  
 to *Art*; and this may easily be accounted for  
 from the Difference of Climate, since the  
 Power of Nature was more visible, and the  
*Crises* of Diseases more regular in the warm  
 Countries of *Asia* and *Greece*, than they are  
 in

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\* Pag. 318.



in our *Northern* and inclement Regions. CHAP. III.  
 And even our Countryman himself, who was so fond, if I may say so, of *Bleeding* and *Purging* in acute Diseases, as hardly ever to omit them, has left this remarkable Caution behind him, in the last Treatise which he ever published, *viz.* “ Quod, si dictis evacuationibus pertinaciter insistamus, usque dum Symptomata omnia prorsus ablegaverimus, sæpius ægro non nisi Morte medebimur \*.” A Caution which I heartily wish was engraved upon every Physician’s Mind.—I have now done with the *Acute Rheumatism*, but, before I conclude this Chapter, I shall add a few Words concerning the *Chronical* one.

The *Chronical Rheumatism* has so near an Affinity to the *Gout* that it is hard to distinguish them from each other. This was observed by SYDENHAM †; and the old Writers, in general, made so little difference

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\* Pag. 536.

† Morbus hic quoties a Febre sejungitur, *Artbritis* sæpe audit, &c. SYDENHAM, pag. 272.

CHAP. ference between them that they compre-  
 III. hended them both under the general Name  
 of an *Arthritis*.

When an *Acute Rheumatism* is succeeded by a *Chronical* one, as it oftentimes is, by means of a *Translation of the Febrile Matter to the Joints*, as SYDENHAM speaks †, it is in vain to think of effecting a Cure either by *Bleeding* or *Purging*, since neither of these Remedies can reach the Cause of the Disease, or remove the viscid *Serum* which clogs up the Vessels. When GALEN, therefore, advises *Bleeding* and *Purging* in an *Arthritis* \*, we must conclude that he is speaking of the *Inflammatory Rheumatism*, which is attended with a Fever, not of the *Chronical Rheumatism* or, as it is sometimes called, the *Gout* †. SYDEN-

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† Pag. 272. Febris & Symptomata jam memorata quandoque coincidunt; Febris autem sensim evanescit, manente dolore, quin & nonnunquam immanius sæviente, materia scilicet febrili in Artus translata, &c.

\* De Compositione Medicament. secundum Locos. Lib. x. Cap. 2.

† There is nothing unfair in this Conclusion, since almost all the old Writers make a Distinction between that



SYDENHAM was fond of Bleeding in CHAP.  
*Rheumatisms*, and yet he appears to have III.  
 been cautious of doing it in an *inveterate*  
 or old *Rheumatism*; and seems to confide  
 in warm *volatile* Medicines more than in  
 Bleeding, for the Cure of this Species of  
 the Disease †. The *Electary* and *Diet-*  
*Drink*, which he commends so highly in  
 this Distemper, and which he says, had  
 it not been for his great Regard for the  
 Publick, he should have concealed, con-  
 sist of *warm, attenuating* and *volatile* In-  
 gredients, such as *Arum-Root, Scurvy-grass,*  
 &c. and he acquaints the Reader that he  
 has cured many *chronical* *Rheumatisms* by  
 this

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that *Species* of the *Arthritis*, which is attended with a  
 Fever, and that which is without a Fever; and accord-  
 ingly sometimes used *cooling* and at others *heating* *Re-*  
*medies*. Thus CELSUS says: “ Interest, sine Tumore  
 “ is fit, an tumor cum calore, an tumor etiam jam  
 “ obcaluerit. Nam, si tumor nullus est, calidis fomentis  
 “ opus est, &c. Si vero tumor calorque est, utiliora  
 “ sunt refrigerantia.” CELSUS, Lib. iv. Cap. 24.—  
 See also ARETÆUS, de Curatione Diut. Morb. Lib. ii.  
 Cap. 12. and TRALLIAN, Lib. xi. ———

† Pag. 277.

CHAP. this means, after repeated *Bleeding* and  
 III. *Purging* had been tried in vain.

And indeed this Method seems to be very rational. For, in *Rheumatisms*, the *Fever* is the *Instrument* which Nature makes use of to dissolve the *Lentor*, or *Sizyness* of the *Blood*, and carry it off by *Urine*, *Sweats*, &c. If therefore the *Lentor* of the *Blood* remains, after the *Fever* is gone off, as it does sometimes, when the morbid Matter is deposited upon the *Joints*, the Intention to be pursued should be rather to increase the Heat of the *Body*, by warm and volatile Medicines, in order to dissolve this *Lentor*, than to lessen that Heat, and weaken the *Vis Vitæ* by Evacuations. If a Physician could certainly raise a *Fever* when he pleased, and keep it to what Height he pleased, he might certainly cure this, as well as most other *chronical* Disorders; but, tho' the Art of Physick cannot do this, it may imitate Nature by directing warm and attenuating Medicines; and it is found by Experience that such Remedies as by their *Warmth*,  
 Pungency



Pungency, and Volatility are apt to increase the natural Heat, are best fitted to dissolve, and melt down the viscid Concretions in the Joints, which are left behind after some *inflammatory Rheumatisms*. The Ancients made use of *warm Bathing, Frictions, Unction, and heating Cataplasms* for this purpose; and the Remedies which are now commonly used in these kinds of *Rheumatisms*, such as *Gum Guaiacum, the volatile Tincture of Guaiacum, volatile Salt of Hartshorn, Spirit of Hartshorn, and of Sal Ammoniac, Blisters, &c.* are found to be beneficial, meerly because, by their Heat and Pungency, they attenuate and dissolve the sizy *Lentor* of the Humours.

CHAP.  
III.

To conclude, it seems very evident, that as the Cure of an *Acute Rheumatism* consists in managing the Fever so as that it may neither rise too high, nor sink too low; so that of a *Chronical* one depends chiefly upon the right Use of *volatile, attenuating and heating Remedies*, as well *external as internal*, to dissolve the Sizyness or *Lentor* of

CHAP. the Blood, when the Fever is not great  
 III. enough to do it of itself. For the Fever,  
 as has been said, is the Instrument which  
 Nature makes use of to dissolve this Lentor.  
 This will fully appear from the following  
 Cases, amongst many others which I might  
 here produce.

### C A S E I.

J. O. a Soldier, belonging to General HONYWOOD's late Regiment of Horse, was admitted, *April* 14, 1746. into the Hospital lately erected by *his Royal Highness the DUKE of CUMBERLAND*. He complained of great *Pains in his Limbs*, which were esteemed, not without sufficient Cause, to be *Venereal*; and, accordingly, was put into a *Salivation*, which continued about a Month, but without Effect; for, at the end of this Time, his Pains were as violent as they were at first.

About the middle of *May*, finding his Pains to continue, I thought it proper to  
 try



try another Method with him ; and there-  
 fore prescribed the following Remedies from  
 the *Pharmacopœia*, which is used in the  
 Hospital, *viz.*

CHAP.  
 III.

℞. *Æthiop. Mineral. Antimon. crud. ana* ℥ i.  
*Conserv. Sambuc. ℥ ℞. Syrup. Alb. q. s. f.*  
*Bolus sumendus bis in die, superbibendo De-*  
*coct. sequentis ℥ iii.*

℞. *Rasur. Lign. Sassafras, cum Cortice, Lign.*  
*Guaiac. Cortic. Guaiac. ana* ℥ i ℞. *Radic.*  
*Glycyrrhiz. ℥ i. Semin. Coriand. ℥ ij. Coque*  
*in Aq. fontanæ q. s. ad Colaturæ ℥ iv. &*  
*Cola.*

℞. *Tinctur. Guaiac. Volatil. gutt. LX. omni*  
*nocte, ex Haustu Decoct. prædict.*

He went on in this Method for nine  
 Days ; at the end of which time, finding  
 no considerable Alteration, I ordered *nine*  
*Ounces of Blood* to be taken away ; and,  
 instead of the *Antimonial Bolus*, I directed  
 as follows :

℞. *Gum. Guaiac. ℥ ℞. Æthiop. Mineral ℥ ℞.*  
*Elect. Lenitiv. ℥ i. Syrup. Alb. q. s. f.*  
*Bolus,*

CHAP. *Bolus, bis in die sumendus, cum decoct. Lignorum nuper præscripto.*  
 III.

℞. *Unguent. Dialtheæ ℥ii. Ol. Terebinth. ℥℞. m. f. Linimentum, quo illinantur partes dolentes bis in die.*

May 26th, his Pains were abated ; he went out, and caught Cold, which threw him into a Fever. He was bled, and purg'd in the beginning of this Fever, and took the following Medicines for a Week, *viz.*

℞. *Lapid. Contrayerv. ℥i. Syrup. Alb. q. s. f. Bolus. sumend. ter in die, superbibat mixturæ sequent. Coch. iii.*

℞. *Sal. Absinth. ℥i. Spir. Vitriol. ℥iv. Aq. Menth. Simp. ℥iv. Sacchar. Alb. q. s. f. Mixture.*

On the seventh Day a *Blister* was laid to his Back. The Fever went off by a *turbid Urine* and *Sweats*, in *eleven Days*, and with it the *Rheumatick Pains*, which had withstood the Force of so many Remedies. On the ninth of *June* following he was discharged from the Hospital, and sent to his Regiment.

• CASE



## C A S E II.

J. T. a young Man, of about twenty-  
 four Years of Age, belonging to *Major* CHAP. III.  
*General SKELTON's Regiment of Foot*, was  
 admitted into the same Hospital, in the  
 beginning of *April* 1746. He had a very  
 high Fever, attended with great Pains, and  
 Swelling in almost all his Limbs. He was  
 bled, and took *cooling Nitrous Draughts*  
 for about eight Days. At the End of  
 this Time, (*viz.* *April* the 8th) as the  
 Fever was considerably abated, he was  
 ordered a *Bolus*, consisting of *Gum. Guajac.*  
 & *Sal. Volat. Corn. Cerv.* once a Day, to-  
 gether with the *Nitrous Medicines*. Upon  
 taking this twice or thrice the Fever in-  
 creased so much, that I thought proper to  
 omit it, and to take away more Blood.  
 Accordingly he lost ten Ounces ; continued  
 to take *Nitre* twice a Day, and a *Scruple*  
 of *Lapis Contrayerva* every Night.

Q

*April*

CHAP. *April* the 10th, the Fever still conti-  
 III.           nued very high, he was bled a third time,  
 and continued the Use of the last-mention'd  
 Remedies. The Blood was extremely si-  
 zey. On the 11th a Clyster was given in  
 the Evening. In this manner he went on  
 till the 15th, during a great Part of which  
 Time there was a copious *red Sediment in*  
*the Urine*, and the Patient *sweat* very  
 much. The Fever went off upon the 14th  
 Day of the Disease, and on the 15th he  
 was purged with *Manna* and *Salts*. But,  
 notwithstanding the Fever was now gone,  
 there were some Pains remaining in the  
 Limbs, for which Reason I repeated the  
 Purge three Days afterwards.

About the 20th Day of the Distemper,  
 as the Fever was gone, though there were  
 still some Pains remaining, he began with  
 the *Volatile Tincture of Guaiacum*. After  
 he had taken it four Days, he grew fe-  
 verish again. I did not know whether to  
 impute this to the Medicine, or to some  
 acciden-



accidental Cause, though it was most probably the latter, since I have given the Medicine, in a Variety of Cases, for many Days, and even Weeks together, without producing any Fever. But whatever was the Occasion of it, the Fever almost wholly carried off the Pains. The Patient was left in a weak Condition by his long Illness, and had some Remains of Pain in his Knees and Ankles; all which were removed in a few Days, by the Use of the following *Electary*, and *Liniment*.

R. *Cortic. Peruv.* ℥i. *Nitri puri* ℥ii. *Syrup. Limon.* q. s. f. *Electar.* Cujus capiat ʒiʒ, ter in die.

R. *Ol. Olivar.* *Spir. Sal. Ammon. ana* ℥i. M. f. *Linimentum.*

### C A S E III.

Ƴ. B. a Soldier, belonging to *Brigadier-General MORDAUNT's Regiment of Foot*, had been afflicted with an acute Fever, which, besides great Pains, had left such a Weakness in all his Limbs, that he was scarce able to move either Hand or Foot, and had be-

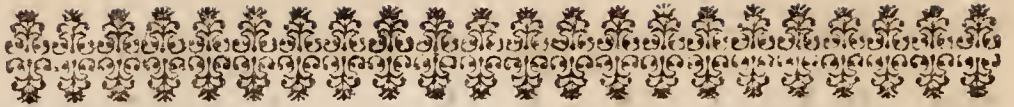
CHAP. fides a constant *Diarrhœa*. He was brought  
 III. to THE DUKE'S Hospital in the beginning  
 of *February* 1746-7, when it was first  
 opened.—Upon taking the *Confectio Fra-*  
*castorij* for three or four Days, his Purging  
 stopt. He then began with a *Diet-Drink*,  
 composed chiefly of *Horse-Radish*, *Mustard-*  
*Seed*, and *Scurvy-Grass*, and other such  
 warm Ingredients, which he continued for  
 near a Month, rubbing the Parts affected,  
 in the mean time, with *Opodeldoch*, or the *Vo-*  
*latile Liniment*, twice a Day, and taking now  
 and then a little *Guaiac*. *Æthiops* and *Le-*  
*nitivæ Electary*. By this Time he had reco-  
 vered the Use of his Limbs. But, in the Be-  
 ginning of *March*, we perceived a Swelling  
 upon his left Knee, which felt soft to the  
 Touch, as if there was something fluctuating  
 underneath the Skin, but was not painful.  
 The Part was fomented, and he took an E-  
 metic of *Turbeth Mineral*, in order to discuss  
 it. But as this had no Effect, it was agreed  
 to lay a *Blistering Plaster* to the Part. Upon  
 taking off the Plaster, there was found a  
 coagulated Substance like a *Jelly* under it.



The Swelling intirely subsided, and the Pa-  
 tient was discharged, in good Health, on  
 the 12th of *March*, having been in the  
 Hospital about six Weeks.

CHAP.  
 III.  


Was I inclined to trouble the Reader with Cases, I could mention many more in which I have found *Gudiacum*, and *Volatile Medicines*, and in particular the *Volatile Liniment* abovementioned, and other *external Applications*, to have been of very great Service, in subduing, and removing those fixed Pains in the Limbs, which are often left behind at the decline of a *Rheumatick Fever*: But I have selected these few, from the rest, as they more particularly tend to shew, what the Means are which *Nature* makes use of to remove these kinds of Pains, and how she ought to be seconded by *Art*. And I think it appears from hence, *That Bleeding and Purging alone are not sufficient to effect a Cure*; but that it is sometimes necessary to increase, rather than abate the natural Heat, in order to free the Body from Diseases of this kind.



## C H A P. IV.

CHAP.  
IV.

**T**H E Practice of HIPPOCRATES, GALEN, and SYDENHAM, in acute Diseases, has already been taken Notice of; and it is now time to come to that of the justly celebrated BOERHAAVE.

In explaining the Scheme of Practice which this Author followed, I shall have occasion to do little more than recapitulate what has been already said; for the Plan which HIPPOCRATES first laid down was followed by all the rest, and in particular by BOERHAAVE; and the only Difference between them is, that this Plan appears, in some Places, to be unfinished and defective, in the Writings of the former, but may be seen in it's utmost Beauty and Perfection in the latter.

To



To make this Conformity appear the more fully, as well as to avoid unnecessary Quotations from this Author's Works, I will suppose BOERHAAVE to be addressing himself to his Pupils, and explaining his own Doctrine, thus; —

CHAP.  
IV.

“ In every Fever there is something *heterogeneous* in the Body, or *something which deviates from a healthy State*. This may be called it's *Material Cause*; and must either be *assimilated, i. e.* restored to a healthy State, or thrown out of the Body, by it's proper Out-let, before the Patient can be restored to Health. When a Fever goes off by the former Way, *i. e.* when the Matter which occasioned it is so far changed as no longer to create any Disturbance in the Body, the Disease is said to be carried off by *Resolution*, or a *simple Concoction* of the *Febrile Matter*; but when it is thrown out of the Body, by any *sensible Evacuation*; as, for Example, by *Urine, Sweats, Ex-*

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“ *pectoration,*

CHAP. “ *pēctoration*, or the like, it is then said to  
 IV. “ be expelled by a *Crisis*, or critical Dis-  
 charge.

“ To every *Crisis* a previous *Concoction* of  
 “ the febrile Matter is necessary, or such a  
 “ Change of it, as may fit it to be after-  
 “ wards expelled \*. Diseases, therefore,  
 “ which go off by a *Crisis*, differ in this re-  
 “ spect from those which are carried off by  
 “ *Resolution*; for, in the latter, the *Concoction*  
 “ only of the morbidick Matter is required ;  
 “ but the former stand in need not only of  
 “ *Concoction*, but a *subsequent critical Evacu-*  
 “ *ation* likewise, in order to carry off that  
 “ Part of the morbidick Matter which can-  
 “ not be *concocted*, or changed into a healthy  
 “ State. Accordingly the old Physicians  
 “ very wisely observed, that slight Diseases  
 “ only are carried off by a *simple Concoction*,  
 “ or *Resolution* of the febrile Matter, but  
 “ that in all great and violent ones there  
 “ must be a *critical Excretion* likewise,  
 “ before

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\* *Vide* VAN. SWIETEN. *Commentar.* in Aphorism.  
 HERMAN. BOERHAAVE. Sect. 587, 609. γ.



“ before the Body can be restored to CHAP.  
 “ Health †. IV.



“ The Cause, as well of the *Concoction*,  
 “ as the *critical* Evacuation of the mor-  
 “ bifick Matter, is no other but the *Fever*  
 “ *itself*, or those *Commotions* which are ex-  
 “ cited by Nature during the Course of a  
 “ Disease; so that it is not the Physician  
 “ which cures the Fever, but the Fever  
 “ may properly be said to cure itself, by  
 “ *concocting* and expelling the morbifick  
 “ Matter ‡.

“ This being the Method which Na-  
 “ ture pursues in the Cure of Fevers, it is  
 “ not

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† Prudentissime igitur monuerunt Veteres Medici parvos tantum Morbos *solvi*; magnos vero *judicari*, *id est*, sensibilibus excretionibus tolli—Id. Comment. Sect. 594. I.

‡ Coctio vel maturatio vocari potest quâ, per febrim, materialis causa febris sic mutatur, ut minus noceat, & apta evadat, ut expurgari commode possit.—*Febrim* autem illius maturationis *Causam* esse optimorum Medicorum communis consensus docet, & observata in Morbis evincunt, Id. Sect. 587.

CHAP. “ not a Physician’s Business to be too inqui-  
 IV. “ fitive about the Causes of these Distempers,  
 “ but to observe the Effects of them, that he  
 “ may learn what Method Nature takes to  
 “ subdue a Fever, and to carry off it’s ma-  
 “ terial Cause : For when he knows this  
 “ he may *imitate Nature’s Method*, and as-  
 “ sist her, by opening Obstructions, re-  
 “ moving whatever impedes her in her  
 “ Work, and supplying her with what she  
 “ wants; and, in a word, by promoting  
 “ the *Concoction* and *Expulsion* of the *Fe-*  
 “ *brile Matter* §.

“ The manner of doing this comes now  
 “ to be spoken of.

“ As the Concoction of the febrile Mat-  
 “ ter then, is the Effect of a due Degree of  
 “ *Heat* \*, the Way to promote it is to  
 “ moderate the febrile *Commotions* in such  
 “ a manner, as that they may neither be  
 “ too violent and impetuous, nor too re-  
 “ too

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§ Id. Sect. 609. 741.

\* Id. Sect. 609. 7.



“ mis and sluggish; hence it is necessary CHAP.  
 “ for a Physician to be well acquainted IV.  
 “ with the *Signs* which denote when a Fe-  
 “ ver is too high, and when too low to  
 “ answer the Purpose of *Concoction*; and  
 “ to know by what Means it may be di-  
 “ minished or increased, moderated or ex-  
 “ cited, as Nature shall require †; for it is  
 “ in a due Moderation of the Fever that  
 “ the whole Secret of the Cure con-  
 “ sists ‡.

“ The Method which Art directs to  
 “ answer these Purposes, is this.

“ If the Fever is at any Time too vio-  
 “ lent, it may be moderated by a proper  
 “ Diet, and by suitable Evacuations; such  
 “ as *Bleeding* and *Clysters*, together with  
 “ gentle *Purges*, and *Vomits* to carry off  
 “ the *Materia turgens* \*, in the beginning of  
 “ the

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† Id. Sect. 609. 741.

‡ In debitum Febris moderamen dirigatur omnis  
 medela. Id. Sect. 611.

\* Id. Sect. 634, 644.

CHAP. “ the Disease; and, if it be too low, or  
 IV. “ the febrile Motions too remis and lan-  
 “ guid, it may be raised by *Cordials*, and  
 “ a warmer Regimen \*.

“ To be a little more particular ; as the  
 “ Ends to be answered by Diet in acute  
 “ Diseases are to moderate the Fever, and  
 “ to keep up the Patient’s Strength, it is  
 “ obvious, *First*, that the most proper Time  
 “ for giving Food is between the *Paroxysms*,  
 “ or at least during the Remission of the  
 “ Fever ; to the End that we may not in-  
 “ crease the Fever by it : *Secondly*, that it  
 “ ought to be given in small Quantities,  
 “ and often repeated, that Nature may not  
 “ be oppressed by too great a Load at once ;  
 “ but that the Quantity, in particular Cases,  
 “ must be determined by knowing how  
 “ long the Fever is likely to continue, by  
 “ the Age and Constitution of the Patient,  
 “ by the Violence of the Disease, the Sea-  
 “ son of the Year, &c. For the shorter and  
 “ more accute the Disease is likely to be,  
 “ the

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\* Id. Sect. 602. 611. 723.



“ the less in Quantity, and the less nou- CHAP.  
 “ rishing ought to be the Diet. To il- IV.  
 “ lustrate this by a Comparison borrowed  
 “ from an ancient Writer, we may com-  
 “ pare the Disease to a Burthen, the Strength  
 “ of the Patient, to the Person who is to  
 “ carry it, and the Duration of the Disease,  
 “ to the Length of the Way which he has  
 “ to go: As therefore it cannot be known,  
 “ whether the Person who is to carry the  
 “ Burthen, is equal to the Task or no, un-  
 “ less the Weight of it, the Bearer’s Strength,  
 “ and the Length of the Way, be all known  
 “ beforehand; so it is in Diseases, we can-  
 “ not tell what Support will be necessary to  
 “ enable a Patient to go through a Disease,  
 “ unless we know all the Circumstan-  
 “ ces which attend it. We must therefore  
 “ be acquainted, first of all, with the *Length*  
 “ *of the Disease*, and the Patient’s Strength,  
 “ before we can lay down Rules for the Re-  
 “ gulation of his Diet. But, Secondly, a  
 “ Physician should be acquainted with the  
 “ *Age and Constitution of the Patient*; for  
 “ young People are less able to bear Absti-  
 “ nence,

CHAP. “ nence, than such as are advanced in Years;  
 IV. “ and those who have lived freely, than such  
 “ as have always led a temperate Life.

“ A Third Thing by which a Patient’s  
 “ Diet should be regulated, is *the Violence of*  
 “ *the Disease*; for the Diet should be the  
 “ thinnest and the weakest about the height  
 “ of the Disease, and more nourishing the  
 “ greater the Distance is from that Period,  
 “ as well before it as afterwards. The Rea-  
 “ son of this is plain; for from the Begin-  
 “ ning of a Fever, till it comes to the  
 “ Height, the digestive Faculties are con-  
 “ stantly impairing and growing worse,  
 “ and the Body becomes gradually more dis-  
 “ order’d, but after that Time they begin  
 “ to mend: Now the Diet ought to be most  
 “ nourishing when the digestive Faculties  
 “ are strongest, and the Body approaches  
 “ nearest to a State of Health; it should  
 “ therefore be most nourishing in the Be-  
 “ ginning and the Decline of Fevers, and  
 “ weakest about the *State*, or Height of  
 “ those Distempers.



“ *The Season of the Year, and the Na-* CHAP.  
 “ *ture of the Climate,* is the fourth and last IV.  
 “ Thing by which a Patient’s Diet should  
 “ be regulated in acute Diseases ; for com-  
 “ mon Experience shews, that a thinner  
 “ and less nourishing kind of Food is want-  
 “ ing in hot Seasons, and hot Countries,  
 “ than in cold ones †.

“ To conclude ; the Regimen in Fevers  
 “ should always be proportionate to the  
 “ Disease ; for if the febrile Motions are  
 “ too violent, they should be moderated by  
 “ Abstinence, a thin and cooling Diet, cool  
 “ Air, &c. \* and, on the other Hand, if  
 “ they are too sluggish and remis, they  
 “ should be excited and increased by a more  
 “ cordial and nourishing Diet, stronger Li-  
 “ quors, and a warmer Air †.

“ To proceed now to Evacuations. If  
 “ the Means already mentioned are judged  
 “ not

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† S. 600, 601, 602.

\* Id. S. 610.

† Id. S. 612.

CHAP. “ not to be sufficient to moderate the Vio-  
 IV. “ lence of a Fever, and there is Danger in  
 “ suffering it to go on, we must have im-  
 “ mediate Recourse to the Remedy which  
 “ will most effectually put a Stop to the tu-  
 “ multuous Motions of the Fever, namely,  
 “ *Bleeding*. Indeed, in many Diseases, such  
 “ as *burning Fevers*, great *Inflammations*,  
 “ and extreme *Pains*, our greatest Depen-  
 “ dence is upon this Evacuation; and we  
 “ may even venture, in such Cases, to bleed  
 “ till the Patient falls into a *Deliquium Ani-*  
 “ *mi*, or a Swoon, but, in most Diseases it  
 “ is better to use it with more Moderation;  
 “ for if we should proceed so far as to ex-  
 “ tinguish the Fever, before we have got  
 “ the better of the *Lentor* or *Sizyneſs* of the  
 “ Fluids, which that Fever was intended  
 “ by Nature to dissolve, we shall never bring  
 “ about a perfect Cure \*. Notwithstand-  
 “ ing, therefore, that GALEN tells us he  
 “ cured a hale young Man of a Fever, at  
 “ once, by bleeding him, *ad Animi Deli-*  
 “ *quium*,

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\* Id. Sect. 610.



“ *quium*, and stifling the Fever at its Birth, yet CHAP.  
 “ is better to follow the *Hippocratic* Rule, and IV.  
 “ bleed only till we find, by the Remission of  
 “ the *Heat*, and Abatement of the *Symptoms*,  
 “ that there is no farther Danger to be appre-  
 “ hended from the Violence of the Fever, and  
 “ never to run into the contrary Extreme, by  
 “ reducing the Patient too much, or bringing  
 “ the Fever down too low \*.

“ It is by this Rule that judicious Phy-  
 “ sicians have always acted in taking away  
 “ Blood; and agreeably hereto, you may  
 “ bleed at any Time of a Disease, if the Vehe-  
 “ mence of the Symptoms renders this Evacu-  
 “ ation necessary; as may be proved from the  
 “ Example of GALEN, as well as of some  
 “ of the best Physicians of modern Times.

“ But if you bleed too much, or carry  
 “ the cooling Regimen too far, so as to sup-  
 R “ press

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\* Id. Sect. 610. Generalis ergo indicatio curatoria  
 in omni febre est, sic temperare impetum, ut, destruc-  
 tis solidis, vel nimis inspissatis liquidis, inflammationes,  
 suppurationes, &c. producere nequeat; neque interim sic  
 langueat, ut morbi materiam non valeat subigere, &c.  
 Sect. 593.

CHAP. “ press the Fever before the Work of Con-  
 IV. “ coction is compleated, it is to be feared,  
 “ that very bad Consequences will ensue;  
 “ not such indeed as arise from the too  
 “ violent *Impetus* of a Fever, *viz.* the  
 “ Destruction of the Vessels, and Coagula-  
 “ tion of the Fluids; but slow and *chroni-*  
 “ *cal* Diseases, and such as it will be beyond  
 “ your Art afterwards to subdue. I will  
 “ endeavour to illustrate my Meaning by  
 “ some familiar Instances. When an In-  
 “ flammation happens in any Part, which is  
 “ too great to be discussed, the best Thing  
 “ which can then be done, is to *concoct* the  
 “ *inflammatory Size*, and convert it into *Pus*;  
 “ but this can never be done without some  
 “ Degree of Fever. Now, if the Fever is too  
 “ violent, a *Gangrene* will ensue, but if it is  
 “ too slow, it will not be sufficient to bring  
 “ on a *Suppuration*, and the Consequence  
 “ will probably be an incurable *Schirrus*  
 “ during Life. Again, it often happens, af-  
 “ ter hot Summers, that People are afflicted,  
 “ in *Autumn*, with slight Obstructions of  
 “ the Liver, attended with a Fever, either  
 “ of



“ of the *continual*, or *remittent* Kind, which CHAP.  
 “ commonly terminates in an *intermittent*. IV.  
 “ In such Diseases, if the Fever is stopped  
 “ by repeated Bleedings (as I have sometimes  
 “ known it to be) the unhappy Patients  
 “ languish afterwards, and fall into incurable  
 “ *Cachexies*, *Faundices*, and *Dropsies*; or in-  
 “ to *putrid Dysenteries*, in the following  
 “ Spring, which soon put a Period to their  
 “ Lives. Now all these Inconveniencies arise  
 “ from reducing the Fever too low, and  
 “ preventing the Concoction of the morbidick  
 “ Matter. I have known the like Incon-  
 “ veniencies proceed from an untimely Use  
 “ of the *Peruvian Bark*, in Autumnal Inter-  
 “ mittents. For, after a Fever has been  
 “ extinguished by this Method, insuperable  
 “ Obstructions have been left behind in the  
 “ Liver, for which the Fever itself, if it  
 “ had been properly moderated, would have  
 “ been the greatest Remedy \*.

“ The great, and indeed the only Use of  
 “ Venæsection, in acute Distempers, is to

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“ moderate

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\* Id. Sect. 609.

CHAP. “ *moderate the Fever* ; and this is the most  
 IV. “ powerful Remedy which can be used to  
 “ answer that Intention. But there are  
 “ some Cases in which it is not safe to  
 “ make use of this Evacuation, and here  
 “ we may have Recourse to *Clysters* ; for,  
 “ next to Venæsection, this Remedy is  
 “ found by Experience most effectually to  
 “ calm the too impetuous Motions of a Fe-  
 “ ver. These two great Remedies may  
 “ likewise oftentimes be used alternately in  
 “ acute Diseases ; but then we must take  
 “ Care to give only ‘such as are of the  
 “ most gentle and cooling kind, and ne-  
 “ ver to make use of acrid and purging  
 “ ones, as these last are contrary to the In-  
 “ tention for which *Clysters* are prescribed  
 “ in these Diseases.

“ I would not be understood by what I  
 “ have now been saying, to exclude the Use  
 “ of purging Remedies in Fevers. On the  
 “ contrary, I think it allowable *to purge off*  
 “ *the offending Matter downwards*, as well as  
 “ *upwards*, even in the first Stage of these  
 “ Diseases,



“ Diseases, provided there is an Indication CHAP.  
 “ for the Use of them. It is common, in IV.  
 “ the Beginning of Fevers, to find the *Sto-*  
 “ *mach* and *Bowels* loaded with *Sordes*, or  
 “ *Filth*, of one Kind or other; as for Ex-  
 “ ample, with *Phlegm*, or *Bile*, which Mat-  
 “ ter, by fluctuating in the first Passages,  
 “ occasions a *Sickness*, *Loathing*, *Vomiting*,  
 “ *Gripping*, *Anxiety*, &c. When this is lodged  
 “ in the Stomach, it is proper to begin the  
 “ Cure with an Emetick \*; but if it be in  
 “ the Bowels, it must be carried off by  
 “ Purging. These Purges, however, should  
 “ be of the most lenient and gentle Kind,  
 “ lest by occasioning too great a Commotion  
 “ in the Body, they should increase the Fe-  
 “ ver, and by that Means do more Harm  
 “ than Good.

“ But, besides purging to carry off the  
 “ *Materia Turgens*, which is often necessary  
 “ in Intermittents, and *Epidemical* Distem-  
 “ pers, we may likewise give Purgatives,  
 “ after the Example of HIPPOCRATES and

R 3

“ SYDEN-

\* Sect. 634.

CHAP. " SYDENHAM, to make a *Revulsion* from  
 IV. " the Part affected in some inflammatory  
 " Fevers \*. This Method may be useful  
 " in a *Phrensie*, in an inflammatory *Quin-*  
 " *sie* †, and a *Rheumatism*; and in the last,  
 " in particular, repeated *Anti-phlogistic* Pur-  
 " ges will be serviceable ‡. But in all in-  
 " flammatory Fevers, we ought to observe  
 " the Caution which is given by SYDEN-  
 " HAM, *i. e.* never to purge, without first  
 " of all taking away some Blood.

" But these are not the only Cases in  
 " which Purging may be of Service in acute  
 " Distempers; for we may purge after Signs  
 " of Concoction appear in the Urine ||, a-  
 " greeably to the *Hippocratic* Method, as  
 " we may likewise to promote a Crisis,  
 " when Nature tends to carry off the mor-  
 " bifick Matter by that Road.

" Hitherto I have spoken chiefly of the  
 " Methods which ought to be used to mi-  
 " tigate

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\* BOERHAAVE, Aph. 396. † Aph. 796. 809.

‡ Aph. 1493.

|| Aph. 833. 3.



“ tigate the Symptoms of a Fever, when CHAP.  
 “ it is too violent; I shall now acquaint IV.  
 “ you what Means you should make Use of  
 “ to increase it, when it is not sufficient for  
 “ the *Concoction* and *Expulsion* of the febrile  
 “ Matter.

“ The Strength of the Patient then, or  
 “ the *Vis Vitæ*, agreeably to what the An-  
 “ cients taught, may be best supported by  
 “ a proper Diet. This therefore is the best  
 “ *Cordial*; but there are others to which  
 “ Custom has given that Denomination,  
 “ by which the Action of the Vessels, and  
 “ the Motion of the Humours is increased.  
 “ Those Cordials which Diet affords may  
 “ be more properly called *Restoratives*, as  
 “ the other may *Stimulants*. The latter  
 “ kind of Cordials are seldom wanting in  
 “ acute Diseases, since the febrile Motions  
 “ are more frequently too violent, than too  
 “ remiss; but whenever the latter happens  
 “ to be the Case, you may have Recourse  
 “ to *Stimulants*.—The Signs by which it  
 “ may be discovered that *Cordials* of this

CHAP. “ Kind are wanting, are a *weak and languid*  
 IV. “ *Pulse, great Loss of Strength, pale Urine,*  
 “ and but a small Degree of *Heat.* By  
 “ these Signs taken together, and by the  
 “ *Crudity* or Paleness of the *Urine,* in par-  
 “ ticular, you may conclude that the febrile  
 “ Motions are too weak to subdue, secrete,  
 “ and carry off the morbid Matter, and  
 “ that Nature requires the Assistance of  
 “ Cordials: and from hence you may see  
 “ the Error of those Physicians, who, on  
 “ the one Hand, try to cure all Fevers by  
 “ *Bleeding,* and the *cooling Regimen,* or, on  
 “ the other, are always applying *Cordials,*  
 “ *Blisters,* and *heating Remedies;* and learn,  
 “ that he is the best Physician, who,

“ *Innocuas placide corpus jubet urere flammæ,*  
 “ *Et justo rapidos temperat igne Focos\*.*”

“ Indeed it is a good Rule in Practice,  
 “ *rather to keep a Fever somewhat below the*  
 “ *Standard, than suffer it to rise above it;*  
 “ for,

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\* VAN SWIETEN, Comment. in Aphor. Sect. 609. 72



“ for, notwithstanding the Cure of a Fever CHAP.  
 “ depends upon duly regulating the febrile IV.  
 “ Motions, there is less Danger in keeping  
 “ the Fever too low, than in suffering it to  
 “ rise too high; and an Error on this Hand  
 “ may more easily be corrected, than one  
 “ of the contrary Kind \*. To sum up the  
 “ whole of this Matter, in a few Words;  
 “ no Remedy, how much soever it may  
 “ be cried up, can be said to be a *Cordial* in  
 “ Fevers, simply and *absolutely* in itself, but  
 “ only *relatively* to the *Circumstances* of the  
 “ Case. For the *Weakness* and *Faintness*  
 “ which People feel in the Beginning of  
 “ acute Distempers, is sometimes owing to  
 “ the too great *Quantity*, or *Rarefaction* of  
 “ the Blood, which occasions too great a  
 “ Distension of the Vessels; or to its *Visci-*  
 “ *dity*, which renders it incapable of passing  
 “ thro’ them as it ought; but in such Cases,  
 “ *Bleeding* is the greatest *Cordial*, as it lessens  
 “ the *Quantity*, and abates the *Impetus* of the  
 “ Blood. Hence Bleeding, which at the  
 “ latter

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\* Comment. in Aph. Sect. 611.

CHAP. “ latter End of Distempers would be hurt-  
 IV. “ ful, is oftentimes the Means of raising the  
 “ Spirits, and restoring fresh Vigour to the  
 “ weak and languid Patient, in the Begin-  
 “ ning of acute Diseases; whilst, on the  
 “ other Hand, *stimulating Cordials* would  
 “ be highly prejudicial, notwithstanding  
 “ they are of great Use at the latter End of  
 “ these Diseases, to increase the Fever, and  
 “ promote the Separation of the morbid  
 “ Humours. Again, when the Body has  
 “ been exhausted by profuse Evacuations,  
 “ plentiful Nourishment to fill up the Ves-  
 “ sels is the best *Cordial*; but this would  
 “ be hurtful, if no such Evacuations had  
 “ preceded the Use of it. From hence it  
 “ appears, how great Attention is wanting  
 “ to distinguish what Kind of *Cordials* ought  
 “ to be made use of upon this or that Oc-  
 “ casion; and how little the Use of these  
 “ Remedies, in acute Distempers, is under-  
 “ stood. Physicians indeed, especially such  
 “ as are concerned with People of high  
 “ Rank and Quality, are oftentimes laid  
 “ under very great Difficulties in this Point;  
 “ for



“ for stimulating Cordials, under the spe- CHAP.  
 “ cious Title of *Alexipharmicks*, are often- IV.  
 “ times forced upon the Patient, whether  
 “ the Physician will or no; but if he hap-  
 “ pens to die, through the Violence of the  
 “ Disease, without making Use of them,  
 “ the Doctor is blamed, as if he had ne-  
 “ glected the only Thing which had any  
 “ Chance to save his Life \*.

“ But it is Time to quit the Subject, and  
 “ proceed. I have already taken Notice  
 “ then, that all Fevers terminate either by  
 “ a *simple Concoction* of the morbifick Hu-  
 “ mours, or by the *Concoction* and a subse-  
 “ quent *critical Evacuation* of those Hu-  
 “ mours; and that the proper Business of  
 “ a Physician is to promote this *Concoction*  
 “ and *Evacuation*. The Method of doing  
 “ the former, appears very plainly from  
 “ what has been already said; and I shall  
 “ now proceed to speak of the Assistance  
 “ which Art may be of in effecting the lat-  
 “ ter.

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\* Id. Sect. 672.

CHAP. “ ter. But this is a Subject upon which I  
 IV. “ shall be very short ; for, the Part which  
 “ a Physician has here to act, is very small ;  
 “ as the bringing on a *Crisis* is chiefly  
 “ the Work of *Nature*, not of Art. The  
 “ Doctrine of the best Physicians on this  
 “ Subject is briefly this ; That, as the Se-  
 “ paration of the diseased Humours from  
 “ the sound ones, and the Expulsion of the  
 “ former, is *Nature’s* Work, she will take  
 “ her own Time to perform it in, as well  
 “ as her own Way of doing it ; and con-  
 “ sequently, that a Physician should wait  
 “ upon her Motions, and not attempt to  
 “ hasten a *Crisis* by his Art, or to bring it  
 “ about by any other Road than that  
 “ which she points out.

“ This Doctrine is borrowed from the  
 “ Ancients. For they observed, that the  
 “ Putrefaction of the Humours, in a Fever,  
 “ is similar to that by which the Matter,  
 “ which we call *Pus*, is formed in *Abces-*  
 “ *ses* \* ; as therefore a certain determinate  
 “ Time

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\* See Sect. 593. 741.



“ Time is required to convert an Inflammation into an *Abscess*, or to the Formation of *Pus*, so there is likewise to the *Putrefaction* or *Concoction* of the Humours in a Fever. But as it would be wrong to open an inflamed Part before there was Time for the *Matter* to be formed, it would be equally wrong to attempt an Evacuation of the morbid Humours in Fevers, before Nature had Time to separate them from the sound ones \*.

CHAP.  
 IV.

“ As both the Time and Manner of a Crisis, therefore, must be left to Nature, a Physician should be very diligent in observing the Signs which foretel an approaching *Crisis*, and the critical Days; for by this only will he be able to discover which way Nature tends.

“ The principal Ways by which Fevers terminate, according to the most accurate Observations, are these Four, *viz.* by *Sweats*, by *Urine*, by a *Diarrhæa*, or by *Expectoration*.

“ Some

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\* Sect. 741.

CHAP.

IV.

“ Some Authors have thought that all  
 “ Fevers, of whatever Kind they are, may  
 “ be equally carried off by Sweating. This  
 “ was the Opinion of VAN HELMONT,  
 “ and has been embraced by others. But  
 “ this Method of trusting to *Diaphoreticks*  
 “ alone, for the Cure of Fevers, without  
 “ minding whether Nature tended that  
 “ Way, or not, has been the Occasion of  
 “ the most fatal Errors. If these Physici-  
 “ ans, indeed, had prepared the febrile Mat-  
 “ ter, to be carried off through the Pores,  
 “ by diluting Liquors, and such Things as  
 “ gently dissolve and attenuate the Hu-  
 “ mours, without increasing the febrile  
 “ Commotions, the Practice would not  
 “ have been of such evil Tendency; but  
 “ whilst they attempted to raise Sweats by  
 “ *warm Aromaticks*, by *volatile Salts*, and  
 “ by keeping the Patient very hot, they  
 “ were only adding *Fire to Fire*, dissipating  
 “ the thinner and more moveable Parts of  
 “ the Fluids, and putting the whole Frame  
 “ into Disorder. This Method seemed to



“ bid fairest for Success in those Diseases, CHAP.  
 “ in which Nature is wont to throw off the IV.  
 “ *peccant Matter* by the Skin; as in the  
 “ *Small Pox*, for instance, and the *Measles*:  
 “ they therefore went to work, in these  
 “ Distempers, by all the Means which Art  
 “ could supply them with, to raise a Sweat;  
 “ but how fatal the Event of this Practice  
 “ was, SYDENHAM can testify, who brave-  
 “ ly undertook singly to oppose the Torrent,  
 “ and proved by unanswerable Arguments,  
 “ as well as by Experience, how dangerous  
 “ and pernicious this Method of Practice  
 “ was \*.

“ There is one *Species* of Fevers, how-  
 “ ever, in which *Sudorificks* may be ventured  
 “ on, in the very first Stage of a Disease.  
 “ These are *pestilential* Fevers, in which  
 “ the *offending Matter* is of so subtile a Na-  
 “ ture, as to be capable, without any Pre-  
 “ paration, of being expelled by Sweats †.  
 “ Of this Kind was the famous *Sweating*  
 “ *Sickness*.

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\* Id. Sect. 594.

† Id. Sect. 634.

CHAP. " *Sickness.* But these are Diseases which  
 IV. " have something peculiar in their Natures,  
 " and therefore no general Rule of Practice  
 " can be drawn from thence.

" Notwithstanding what I have said  
 " about the Danger of giving *warm Sudo-*  
 " *rificks* in Fevers, yet neither HIPPOCRA-  
 " TES nor SYDENHAM disapprove of en-  
 " couraging *critical Sweats*; or even such  
 " Sweats *as relieve the Symptoms*, tho' they  
 " do not wholly carry off a Disease.

" It may be known whether *Sweats* are  
 " likely to be *critical*, or not, by the Time  
 " when they come on, and by the preced-  
 " ing Signs; such as a *soft undulating Pulse*,  
 " but chiefly by such Signs as shew the  
 " *Materia febrilis* to be *concocted*, and in *Mo-*  
 " *tion*, whilst, at the same Time, it does  
 " not seem to point to any other Part; for,  
 " if the Matter of a Disease is fitted for Ex-  
 " pulsion, and does not seem to have any  
 " *proper Crisis* of its own, it may be ex-  
 " pected that it will go off by that which is



“ *common* to them all, *viz.* by *Sweats*; but, CHAP.  
 “ even in this Case, it is better to promote IV.  
 “ Sweating by mild diluting Liquors, and  
 “ keeping the Patient warm, than by the  
 “ heating sudorifick Medicines \*.

A Crisis is sometimes brought about by  
 “ *Vomiting* and *Purging*; but this rarely  
 “ happens: there is great Reason, however,  
 “ to think that these Evacuations will prove  
 “ beneficial, when they are preceded by Signs  
 “ of Concoction, and happen after the State  
 “ of a Disease; but those which come on  
 “ during the *Augment* of a Distemper, are  
 “ rather *symptomatical* than *critical*, and  
 “ often do more Harm than Good †. The  
 “ former therefore ought to be encouraged,  
 “ but the latter check'd.

S

“ But

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\* Id. Sect. 594.

† Magna tamen spes est, profuturum Vomitum aut Diarrhœam, si post coctionem et statum, natura jam superante morbum, fiunt; quæ enim in morbi augmento fiunt, Symptomaticæ potius, quam criticæ, evacuationes sunt, et sæpe magis nocent, quam profunt. *Ibid.*

CHAP. " But as there is some Difficulty in di-  
 IV. " stinguishing, by the preceding Signs, when  
 " a critical *Diarrhœa* may be expected, it  
 " is not safe to use *Purgatives* to bring it on,  
 " and the most a Physician can do, is to  
 " make use of *Emollients* and *Laxatives*, in  
 " order to lubricate the Passages, when Na-  
 " ture points out this *Evacuation*, as she does  
 " sometimes, as in a *Peripneumony* for Ex-  
 " ample \*.

" But in no Case whatever should we  
 " attempt to promote this *Evacuation*, un-  
 " less the *morbifick* Matter be either *turgid*,  
 " or previously concocted, and render'd  
 " moveable †.

" There is less Danger in using *stimulat-*  
 " *ing*, and inciding Remedies, to promote  
 " a Crisis by *Expectoration*, when Nature  
 " tends that Way. This Method of Eva-  
 " cuation takes Place in the *Confluent Small-*  
 " *Pox*, and in Disorders of the Breast; and  
 " may

\* Sect. 852.

† Sect. 605. 13.



“ may be forwarded by *emollient*, *detergent*, CHAP.  
 “ and *expectorating* Remedies, such as *Sperm.* IV.  
 “ *Ceti*, *Gum. Ammoniac.* and *Oxymels*, but  
 “ principally by carefully avoiding all other  
 “ Evacuations, (as for Example, *Bleeding*,  
 “ *Purging*, &c.) at this Time of the Dis-  
 “ ease §.

“ The last of the *critical* Evacuations  
 “ which remains to be taken Notice of, is  
 “ that which is made by the Urinary Pas-  
 “ sages. These are appointed by Nature to  
 “ carry off every Thing which is rendered  
 “ *acrimonious*, by the Heat and Motion of  
 “ the Humours, in time of Health : No  
 “ wonder then, that they should likewise  
 “ serve to evacuate the morbid Humours in  
 “ Diseases. There can be no Doubt that a  
 “ *Crisis* is sometimes made this Way, since  
 “ we are told by HIPPOCRATES, that *cri-*  
 “ *tical Abscesses* may be prevented by a thick  
 “ white Sediment in the Urine \*. But this  
 “ happens only in Diseases of long Conti-  
 S 2 “ nuance :

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§ Sect. 85 L.

\* Prognost.

CHAP. “ nuance : and, whether the morbifick Mat-  
 IV. “ ter is often excreted by Urine alone, in  
 “ very acute Difeafes, may be doubted ; at  
 “ leaft it is more frequent to fee other Eva-  
 “ cuations joined with this. And HIPPO-  
 “ CRATES, where he enumerates the Eva-  
 “ cuations by which the *Epidemical* Diftem-  
 “ pers, of a certain Conftitution, were carried  
 “ off, takes Notice of *Hæmorrhages* by the  
 “ Nofe, plentiful *Urine* with a *laudable Se-*  
 “ *diment*, *bilious Excrements*, and a *Dyfen-*  
 “ *tery* ; but adds, at the fame Time, that  
 “ many were freed from the Diftemper, not  
 “ by any one of thefe Evacuations, but by  
 “ all together ; feeming in this to infinuate,  
 “ that an Evacuation by *Urine* alone, is not  
 “ fufficient, or, at leaft, that it is frequent-  
 “ ly accompanied by Excretions of another  
 “ Kind : And the Ancients, in general,  
 “ looked upon the *Urine* more as a Thing  
 “ by which they might difcover the Signs  
 “ of *Concoction* and *Crudity*, than as a Means  
 “ to carry off a Difeafe. And it was upon  
 “ this Account, no doubt, that they never  
 “ attempted



“ attempted to assist Nature in a Crisis, by CHAP.  
 “ promoting *Urine* \* . IV.



“ Thus have I gone through the diffe-  
 “ rent Evacuations which Nature makes  
 “ Use of in the Cure of Fevers, and shewn  
 “ which may, and which may not be se-  
 “ conded by Art; and, to sum up the whole  
 “ of what I have been saying, and deliver  
 “ my Opinion freely on the Subject, I think  
 “ it by no Means safe to attempt to expel the  
 “ morbid Matter in Diseases, by powerful  
 “ Evacuations of any kind; but that Pru-  
 “ dence directs us diligently to enquire what  
 “ the Tendency of Nature is, and what the  
 “ Road is which she takes to expell the fe-  
 “ brile Matter, after it is dissolved, and ren-  
 “ der'd moveable; and when we know this,  
 “ to forward the Expulsion of it, by open-  
 “ ing the Passages to which it tends, and  
 “ gently stimulating Nature to perform her  
 “ Work †.” Thus far BOERHAAVE.

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\* Sect. 594.

† Sect. 616.

CHAP. We have now taken a View of the State  
 IV. of Physick, at four very distant Periods of  
 Time; and shewn, that four of the greatest  
 Physicians that the World ever produced,  
 agreed in pursuing the same Plan of Prac-  
 tice; and this, I think, would be a suffi-  
 cient Proof of the Truth of what I have  
 advanced above, *viz. that the true and genuine  
 Practice of Physick has always been the same,*  
 even though a Thousand Examples could  
 be produced of such as have been of diffe-  
 rent Sentiments.

Having now fully proved, I hope, what  
 I at first propos'd to prove, *viz. That there is  
 an invariable RULE, or METHOD, for Phy-  
 sicians to direct their Practice by, in acute  
 Diseases; and that the most eminent Physi-  
 cians, in all Ages, have agreed in their Manner  
 of interpreting, and applying this Rule; I  
 might here enlarge upon the Necessity which  
 Physicians lie under of carefully attending to  
 it; but as I imagine that all but *mere Empi-  
 ricks* are already convinced of the Necessity  
 of*



of strictly pursuing some *Scheme of Practice*, CHAP.  
 and it is impossible to contrive a better IV.  
 one than that which has been here laid  
 down, I shall conclude this Essay, by obvi-  
 ating some Objections which may be made  
 to it, by such as are ignorant what the *Art*  
*of Physick* is.

In the first Place then, it may be said, perhaps, by some, that, notwithstanding I have taken so much Pains to settle a *Plan of Practice*, and to shew that such a Plan has formerly been pursued, yet that Physick is now greatly improved, in Comparison of what it was formerly, and that our present Set of Physicians neither do, nor probably ever will pursue this Plan. And, Secondly, it may be objected, that from the Representation which I have given of the Art of Physick, it appears to be an Art, which it requires no great Knowledge, Study, or Abilities, to become Master of; and consequently that, instead of vindicating the Honour of the Art, I have been secretly undermining it, by laying it open to all In-

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vaders,

CHAP. vaders, or putting it in any Man's Power  
 IV. to commence Physician, if he pleases.

In Answer to the first of these Objections, it might be sufficient to tell the Objector, that if he is acquainted with any Physicians who do not practise according to this Plan, it were to be wished they did; as it would certainly redound more to their own Honour, as well as to the Welfare of those who repose a Confidence in their Abilities.

But I can by no Means allow the Objection to be true; for though it must be confessed that we have *Empirical* Physicians amongst us, who neither follow this, nor any Rule at all, but ring the Changes, as it were, with a Set of *Receipts*, merely as Chance directs, yet most Physicians, now-a-days, pursue the same Indications, and the same *rational* Methods, in the Cure of Fevers, which were pursued by HIPPOCRATES. To mention a few Particulars; our best Physicians bleed, in Fevers, in order to  
 lessen



lessen the Quantity of Blood, when it is CHAP.  
 redundant, and thereby to moderate the IV.  
 Symptoms; but then they have a Regard  
 to the Nature of the Fever, the Strength  
 of the Patient, and the like. They follow  
 the Method of HIPPOCRATES likewise in  
 directing a *cooling Regimen*, and diluting  
 Liquors, in acute Distempers; but here a-  
 gain, they consider how far they may safe-  
 ly go, as they are sensible that it is pos-  
 sible to dilute and cool too much. Again,  
 they use *Emeticks*, and sometimes *Purga-*  
*tives*, in the Beginning of acute Distem-  
 pers, to dislodge the *offending Matter*, when  
 it is moveable, but no prudent Physician  
 ever expects to conquer all Kinds of Fevers  
 by these Evacuations only, tho' ever so  
 often repeated; but, as he is sensible *that*  
*every Sort of Fever will have a different Cri-*  
*sis, at a different Time \**, he will attempt a  
 Cure by that Way only which Nature in-  
 dicates.

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\* See Sir JOHN FLOYER's *Comment on HIPPO-*  
*CRATES*, Pag. 132.

CHAP. We have, indeed, added some Things  
 IV. to the Practice of the Ancients, and have  
 altered others, but this has been rendered  
 necessary by the Difference of our *Air*, and  
*Constitutions*, and by our different Way of  
 living. The Ancients neither used *Blisters*,  
 nor *Volatile Salts*, in Fevers, nor were they  
 acquainted with the *Bark*; but our Physi-  
 cians pursue the same general Indications  
 which they did, though they take different  
 Ways to answer them.

“ In the warm Countries of ASIA and  
 “ GREECE there was a more evident Ex-  
 “ cretion by a *Crisis*, because the Circula-  
 “ tion was more free and vigorous †; ” but  
 in our Climate, the Humours are more vis-  
 cid, the Fibres more weak and languid, and  
 the Motion of the Blood more sluggish; for  
 which Reason it requires a longer Time to  
 bring

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† See FLOYER's *Comment on HIPPOCRATES*. An-  
 teditis pariter de causis, in *Græcia*, et *Asia*, Crises  
 olim feliciter procedebant, &c. BAGLIVI *Praxeos Me-*  
*dic. Lib. ii. C. 12.*



bring about a *Crisis*; and we are therefore CHAP.  
IV.  
obliged to have Recourse to *volatile* Medi-  
cines, to *Cordials* and *Blisters*, to increase  
the Motion and Fluidity of the Humours,  
and prevent Nature from sinking under the  
Weight of the Disease. This is the Case in  
most Fevers, and, in particular, in *Inter-*  
*mittents*; for in the Climate where HIPPO-  
CRATES practised, it was not unusual to  
see a *Tertian* go off by a regular *Crisis*, in  
fourteen Days, or after the seventh Fit \*;  
but our *Intermittents* are more irregular,  
and of longer Continuance, and therefore  
we are obliged to assist Nature, by making  
an *artificial Crisis* by the *Bark*; as a very  
learned and judicious Physician, and a great  
Admirer of the Ancients has observed †.  
However new this Opinion of making an  
*artificial Crisis* by the *Bark* may seem to  
many, yet I think it may be allowed as a  
probable Conjecture, till a more satisfactory  
Account of the Operation of this Specifick  
can

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\* HIPPOC. iv. Aph. 59.

† Sir JOHN FLOYER. Comment on HIPPOCRA-  
TES.

CHAP. can be given. For the *Bark* does not act,  
 IV. as is commonly supposed, by changing the  
 Quality of the morbid Matter, or correcting it, but by expelling that Matter out of the Body. This may be proved from its Effects; for if it corrected the morbid Matter, it would take Effect at any Time of a Disease, indifferently; nor would Physicians be obliged to prepare the Body for the Use of it, or to wait till Signs of Concoction appeared; but we know by Experience, that the *Bark*, if it be given too soon, or before the morbid Matter begins to be concocted, seldom or never does any Good \*; and hence arose that common Rule of Practice, *viz.* *that it is never safe to give the Bark, unless there is a Separation in the Urine.* The Reason why the *Bark* can do no Good in a thin pale *Urine*, as Sir JOHN FLOYER says, is this, *viz.* “ that  
 “ the

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\* *Chinam Chinæ dare in corpore impuro, id est in principiis morborum, nullis præcedentibus Signis Cœctionis, et corpore non purgato, piaculum est —; Methodus damnabilis ac perniciofa. BAGLIVI. Opera 389.*



“ the *febrile Matter* does not circulate in the CHAP.  
 “ Vessels, at that Time, but is lodged in IV.  
 “ that Part where the Fever is most vio-  
 “ lent \*.”

The most proper Time for giving the Bark then, according to this Author, is about the *State* in Fevers when the Humours are *concocted*, but have an imperfect Crisis; as it helps to *precipitate* the *febrile Matter*, at this Time, and to carry it off by *Urine*; or to make an *artificial Crisis*. And he adds, “ We may be assured that  
 “ the Bark has this Effect, by the great *Se-*  
 “ *diment precipitated* in the *Urine*, when  
 “ the Bark is taken †.”

We have already taken Notice of some Things, in which the Practice of the Ancients and the Moderns differs; but the greatest Difference which there is between them still remains to be spoken of: This consists in their different Use of purging Remedies.

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\* Pag. 133.

† Id. Pag. 136, 137.

CHAP. It is certain then, that both HIPPOCRATES  
 IV. and SYDENHAM made great Use of  
 Purgatives in the Beginning of acute Diseases; but the former sometimes did it without previous Bleeding, whereas it was an invariable Rule with the latter, *never to purge in the Beginning of Fevers, without first of all taking away some Blood.*

In order to account for this Difference, we must observe, that, according to the Doctrine of the Ancients, as well as the Moderns \*, the Humours, in Fevers, are either too thick, viscid, and *sizy*, or too thin and *acrimonious*; and, according to this Diversity of the Humours, Fevers are  
 either

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\* According to the Sentiments of BOERHAAVE, as well as of HIPPOCRATES, the State of the Fluids, in all Fevers, is either too thick and *viscid*, or too thin and *acrimonious*. Thus the latter says, that all Fevers arise from *Pituita*, or from *Bile*; and the Cure of them is effected, as the former tells us, by correcting and carrying off the *Lentor* and *Acrimony* of the Fluids; but *Lentor* is only another Word for *Pituita*, as *Acrimony* stands for *Bile*.



either of the *Phlegmatick*, i. e. *Inflamma-* CHAP.  
*tory*, or of the *Bilious*, or *putrid* Kind. IV.

The former State of Humours was always held to be an Indication for Bleeding, as the latter was for Purging. HIPPOCRATES attended very carefully to this Difference of the Humours, and whenever he found them to be in a *putrid*, or *bilious* State, or perceived Signs of a prevailing *Cachochymy*, he ordered Purgatives, without Bleeding, because he thought the morbifick Matter was moveable in these Cases, and might be carried off by Purging, by reason of its Tenuity \*. But if the Humours were in a contrary State, i. e. thick and *fixey*, he never gave purging Remedies, without previous Bleeding, (as we have shewn above); and this is the Reason of the Rule which he gives about Purging, in the Fragment concerning purging Remedies †; which

Rule

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\* See MARTIAN, in HIPPOC. p. 307.

† Οκῶισι μὲν οὖν ὑπὸ πυρετῶν ἰχυρῶν λαμβάνουσαι, οὐ χρὴ τέλεισι φάρμακα δίδόναι, &c. If this Fragment

ment

CHAP. Rule is commonly, tho' falsely, thought  
 IV. to extend equally to all kinds of Fevers.

This being premised, it will be easy to assign a Reason for the Difference between HIPPOCRATES and SYDENHAM in this Point. For, in our Climate, Fevers are attended more commonly with a *Sizyness*, or inflammatory State of Humours, than with a *Cachochymy*, or Corruption of them; or, in other Words, are more frequently of the *inflammatory* than the *putrid* Kind; for which Reason we have frequent Indications for Bleeding, and but few for Purging. SYDENHAM had therefore good Reason to lay

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ment be genuine, which there is some Reason to doubt, this Precept must be confined to inflammatory Fevers, or else understood only of the more powerful Purges, such as *Hellebore*; otherwise, it contradicts the whole Tenor of the *Hippocratic* Practice. HEURNIUS thinks that the old Title of this Piece was, *De Helleboro*; and if so, we may suppose that this Rule relates only to giving *Drastick Purges* in the Beginning of Fevers.



lay it down as a general Rule, never to purge CHAP.  
 in the Beginning of Fevers without Bleeding. IV.

If SYDENHAM, therefore, and our Physicians have always been cautious in this Point, it is because Purging, in the first Stage of Fevers, is very seldom indicated in our Climate; but we may carry our Caution too far in this Respect, as those have done who would persuade us that Purging is never proper in a Fever. We have sometimes *Epidemick* Fevers amongst ourselves, in which the *Hippocratic* Method of Purging, even without Bleeding, ought to be pursued. Of this Kind was the *Epidemick* which raged in the *West of England* in 1740, and 1741, of which I have formerly given an Account \*.

In this Fever early purging was found to be of the greatest Benefit, by others, as well as by myself; for the learned and ingenious Dr. GLASS, in giving an Account of it, has these Words, *viz.* “ Usurpanti  
 T “ mihi

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\* See the Enquiry, &c. above referr'd to.

CHAP. “ mihi id genus præfidii in Febre Petechi-  
 IV. “ ali apud nos hoc tempore Epidemica, ex  
 “ Votis successit Eventus. Imo novi ali-  
 “ quoties, ubi *Vertigo*, *gravis dolor capitis*,  
 “ *insignis præcordiorum oppressio*, multus  
 “ *mentis corporisque languor*, in hac consti-  
 “ tutione cum Febre ingruentia, per eam  
 “ medendi rationem, (scilicet, purgationem  
 “ per alvum) protinus submota fuerint, *sup-*  
 “ *pressâ febre in ipsis incunabilis* \*.”

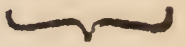
The same judicious Physician makes mention also of some other Kinds of Fevers, in which early purging is of Use; of this Kind are all Fevers in which there is a peccant Matter, or what the Ancients called *Materia turgens*, in the *Primæ Viæ*; concerning which he makes the following judicious Observation. “ Igitur ex HIPPO-  
 “ CRATIS præceptione ubi *Materia turget*,  
 “ (apud nos frequentissime turget) cum ad  
 “ delenda accidentia ex præcordiorum af-  
 “ flictione exercentia, tum ad præcavenda  
 “ ista ex Vitii in Venas delatione expectan-  
 “ da,

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\* Comment. de Febris. p. 155.



“ da, *Medicamento purgante inter initia* CHAP.  
 “ *morbi utendum est* \*.” IV.



It was the common Practice of Physicians, not above two Hundred Years ago, to give gentle Purges in the Beginning of most Kinds of Fevers. This we may learn from BALLONIUS and FERNELIUS †; and LANGIUS tells us, that some Physicians of the University of *Tubingen*, in the Circle of *Suabia*, first began to lay aside the Practice; and

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that

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\* Comment. de Febris, p. 157.

† BALLONIUS speaks of Purging in Fevers in this  
 “ Manner. “ Si Fluores Alvi copiosos Natura molitur,  
 “ idque legitime, & ægrotorum commodo, cur  
 “ non et idem ars efficiat? Si initiis morborum, quum  
 “ tamen, si quando alias, omnia cruda sint, laxamus  
 “ alvum, cur non audacius aliis temporibus, nisi quum  
 “ Natura est proximè morbum aggressura? At fateor  
 “ in inflammationibus Medicamenta non conferre, præ-  
 “ fertim validiora. Sed si Mesenterium obstructum,  
 “ et humoribus plenum, cur non Pharmaca præscribes?  
 BALLONIJ Oper. 4<sup>o</sup>. Venet. Tom i. p. 94. And a-  
 gain; “ In quorundam febribus curandis melius est sex-  
 “ cies Pharmacum dare, quam semel phlebotomare. Quia  
 “ febrium Materia in talibus est in Mesenterio conclu-  
 “ sa, &c.” Ibid. p. 108. In like Manner FERNELIUS, who was esteem’d the HIPPOCRATES of *France*,  
 recom-

CHAP. that they were induced to do it, by misun-  
 IV. derstanding the Doctrinē of GALEN on the  
 Subject. LANGIUS refutes their Opinion  
 at large, and shews that it is agreeable both  
 to the Doctrinē of HIPPOCRATES and GA-  
 LEN, to purge in the Beginning of acute  
 Diseases †. Later Physicians, however,  
 have, in general, laid aside this Practice;  
 notwithstanding which, some of the latest  
 and best Writers in Medicine allow of the  
 Use of Purges, upon some Occasions. A-  
 mongst this Number we may reckon RA-  
 MAZZINI, LANCISI, BAGLIVI, and  
 WINTRINGHAM \*; to say nothing, in this  
 Place,

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recommends Purging in the Beginning of all acute Dis-  
 eases. “ Non solum igitur in valde acutis Morbis quo-  
 rum materia turget, HIPPOCRATIS more, verum  
 etiam in quovis modo acutis, utiliter statim initio  
 vacuandum.” FERNELIUS de Febris, C. v.

† Epistol. Medicinal. Lib. I. Epist. 39.

\* Thus RAMAZZINI says, “ Propterea blanda pur-  
 gatio non Mochlica, in principio harum febrium *pe-*  
*ticularium* non prorsus fuit incommoda, quamvis ca-  
 su instituta, nec credita febribus hujus profapiæ mul-  
 tum conferre, leniter enim educatâ humorum subur-  
 râ in Stomacho contenta, Natura exinde ad perfici-  
 endum opus suum pro massæ sanguinæ a pravo mi-  
 asmate



Place, of SYDENHAM and BOERHAAVE. CHAP.

But, as BALLONIUS observes, *great Judgment is requisite to distinguish whether it is*

IV.

T 3

*best*

“ *afmate expurgatione usque facilius procedebat.*” BERNARD. RAMAZZIN. Oper. p. 214. In like Manner Purging is recommended by LANCISI, on the first or second Day, in malignant Fevers. (*Vid. De noxiis Paludum effluviis, Lib. I. Par. ii. Cap. 3.*) and by BAGLIVI, in what he calls *Mesenterick Fevers*. “ *Quando vel minimum remittere et mitescere accidentia* “ *obfero, statim purgationem instituo etiam ipso die* “ *critico, (nam hujusmodi Febres Vim et Potestatem* “ *Criticorum spernunt) et humorum apparatus e Me-* “ *senterio quam citissime educo, Clysteres etiam bis* “ *die injicio, Purgationes frequenter præscribo, et to-* “ *tam dirigo indicationem in educendo per purgationes* “ *mesenterico apparatu, posthabitis diaphoreticis, et* “ *inutilibus, ne dicam noxiis testaceis pulveribus.*” BAGLIVI Oper. p. 52. vid. etiam p. 388. Our Countryman, Dr. WINTRINGHAM, likewise has shewn the Usefulness of Evacuations in the Beginning of putrid Fevers, in his judicious Account of the *Epidemical Diseases, in the City of York*. For, having mentioned the Service which a natural Purging was of in the *Epidemick Fevers of the Year 1728*, he adds, “ *Pari qui-* “ *dem Successu dato Vomitorio, et postero die insti-* “ *tutâ Catharsi, leviora fiebant Symptomata, et sæpe* “ *in intermittentem vel remittentem convertebatur hæc* “ *febris. Hic autem effectus Alvi solutioni maxime* “ *tribuendus esse videtur, eo quod Vomitorium omiffâ* “ *Catharsi non æque feliciter ægris successit ac omiffô* “ *Vomi-*

CHAP. *best to Bleed or Purge; otherwise a Physician*  
 IV. *will commit great Errors in his Practice* \*.

The Distinction which the last mentioned Writer makes between Fevers which are seated in the *first Passages*, and those whose Seat is in the *Veins*, will help to direct Physicians in this Point; *for those of the latter Kind require Bleeding, in the first Stage of them; but those of the former Kind do not easily yield to Bleeding, but stand in need of Cathartick Remedies* †.

But, not to tire the Reader with any more Quotations on this Subject, I can safely affirm, that, by following the Method of HIPPOCRATES, and purging in Fevers, where there were Signs of the *Materia turgens*, in my own Practice, for some Years past, I have often seen such good Effects,

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“ Vomitorio Catharsis. Hanc autem salubrem lenium  
 “ Catharticorum præ Vomitoriis effectum *in aliis etiam*  
 “ *febris sæpe notavi.*” *Comment. Nosologic.* p. 122,  
 123.

\* *Vid.* BALLONIJ Opera. Tom. I. p. 108.


† *Id.* Tom. i. 78.



Effects, as even exceeded my utmost Hopes ; CHAP.  
 having not only seen continual Fevers IV.  
 changed into Intermittents, but also entirely  
 carried off by this Means, in a few Days,  
 when they would otherwise have been, very  
 probably, of some Weeks Continuance.  
 An Instance of this kind, which lately fell  
 under my Care, I shall here relate.

A young Man, of about Nineteen, was seized with an Acute Fever, in *November*, 1746, which seemed, at its first coming on, to be of the *Putrid* kind. It began with a *Shivering*, *Pain* in the *Head and Limbs*, a *Reaching*, and *gripping Pains in the Bowels*, and a *Soreness* in the *Throat*. The *Shivering* was succeeded by a burning *Heat*; and, on the second Day, he grew *delirious*. The *Delirium* continued, excepting some small Intervals, for four Days. On the fourth Day I was sent for to him. He had been bled, had taken some *nitrous Medicines*; and had, at that Time, a *Blister* on his *Back*. He was scarce sensible when I saw him; his *Pulse* was quick and low,

CHAP. and there was no great degree of Heat.

IV.  The Inside of his Throat appeared to be inflamed, and of a livid Purple Colour; the Skin upon his Breast and Arms appeared to be of the same Colour, and looked as if he had been bruised. He had no great Difficulty in Swallowing, nor could I perceive that the Tonfils were much swelled, as they commonly are in a *Quinsie*. I made no Alteration that Night, in the Method he was going on with, except directing two more *Blisters*, and adding some *Camphor*, and *Rad. Serpentariæ* to his *Bolus's*. The next Morning, when I visited him, I was told he had been delirious all Night, and still continued to be so: the Fever, however, was somewhat abated; his Pulse was softer and slower; and there was a white Sediment in his Urine. After having revolved over the present as well as preceding Symptoms in my Mind, *viz.* the Reaching, griping Pains in the Bowels, &c. all which were Signs of the *Materia turgens*, I determined to give a gentle Cathartick, in Hopes to bring the Fever to intermit. Accordingly,

he



he took a purging Potion of *Infus. Sennæ*, CHAP.  
*Manna*, &c. which gave him three or four IV.  
Motions, and brought off a great deal of *bilious fetid Excrements*. This was the 5th  
Day of the Disease. He slept very well the  
following Night, and waked next Morning  
perfectly sensible. The Fever continued  
two Days longer, and then went off by  
moderate *Sweats*. He was purged a second  
Time, and perfectly recovered.

Thus much may suffice concerning  
Purging in the Beginning of Fevers; I shall  
now add a Word or two concerning the  
Method of doing it, after the going off of  
those Diseases.

The Practice of HIPPOCRATES differs  
as much from that of the *Moderns* in this  
Point, as in the foregoing one; for he rarely  
gave Purges at the End of Fevers, as we  
have already seen; whereas the *Moderns*,  
in Imitation of SYDENHAM, give them very  
frequently. Now this Diversity of Practice  
does not arise, any more than the former,  
from

CHAP. from their embracing different Principles,  
 IV. but may be accounted for from the Diver-  
 sity of Climates.—“ For if the *Crisis* cures  
 “ all Symptoms, (as it does for the most  
 “ Part in warm Climates) nothing is to be  
 “ done, according to HIPPOCRATES; but  
 “ if it be imperfect, without a concocted  
 “ Sediment, (as it is frequently in our  
 “ Climate) we must expect a Relapse, or  
 “ a long Disease. This then, is the pro-  
 “ per Time for *Purging*, to carry off the  
 “ Relicts of a *Crisis* \*.” And thus our  
 present Physicians appear to act upon the  
 same Principles as HIPPOCRATES did above  
 two Thousand Years ago.

A second Objection which, as I observed  
 above, may be made to what I have ad-  
 vanced, is this, *viz. that instead of vindicating the Honour of the Art of Physick, I have been secretly undermining it; since if it only consists in the Imitation of Nature, there seems to be no great Labour or Abilities wanting for any Man to become Master of it.*

This

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\* See FLOYER'S Comment. p. 133.



This has been answer'd, in some Mea- CHAP.  
 sure, in the former Part of this Work; IV.  
 where I have shewn how many the Qua-  
 lifications are which are requisite to consti-  
 tute a good Physician: but if this Answer  
 should not be thought sufficient, let me ask  
 the Objector, in my Turn, how it comes  
 to pass, if the Art is so easy, that there  
 have been so few Physicians in the World,  
 who have been excellent in this Art? To  
 say the Truth, it requires more Skill to imi-  
 tate Nature properly, than is commonly  
 imagined. The Arts of *Painting* and *Sta-  
 tuary*, as well as *Medicine*, are only *imita-  
 tive Arts*, and yet we have few who are ex-  
 cellent in either; and “ what is the Rea-  
 “ son that we have now no APELLES in  
 “ *Painting*, no PHIDIAS in *Sculpture*, nor  
 “ HIPPOCRATES in *Medicine*, but, (as  
 “ GALEN says) because we want either the  
 “ Abilities or the Industry which former  
 “ Ages had? but it seems unreasonable to  
 “ suppose that Peoples Capacities are now  
 “ inferior to what they were formerly, since  
 “ that

CHAP. “ that would be impeaching Nature ; ” we  
 IV. must therefore conclude, that it is only for  
 want of Industry and Application, that Physicians are not always excellent in their Art ; and hence it appears, that the Art of Medicine is not one of those Arts which may be easily attained. The Representation which I have given of it then, does not, in the least, detract from the Honour of the Art ; for as SYDENHAM very judiciously observes, “ If the  
 “ Art of Physick were treated of in this  
 “ Method, *i. e.* if the Indications were only  
 “ drawn from Nature, tho’ the Method of  
 “ treating here and there a Disease, might be  
 “ obvious even to the Vulgar, yet the whole  
 “ Art, in its utmost Extent, would require  
 “ Men of more Prudence and Skill, than  
 “ it does in its present State. For since  
 “ there is greater Subtlety in Nature’s Operations (in the Observation of which the  
 “ Practice of Physick is founded) than in  
 “ any Art, tho’ supported by the most  
 “ striking *Hypothesis*, that Art of healing  
 “ which Nature points out, will surpass  
 “ the Comprehension of the ignorant Vul-  
 “ gar,



“ gar, much more than that which is taught CHAP.  
 “ by Philosophy. I will instance only in IV.  
 “ Fevers, *in the Cure of which Two Parts*  
 “ *in Three of the Art consists,* and I will ap-  
 “ peal to any Man, who ever thought a-  
 “ bout the Matter, whether I speak the  
 “ Truth or not. For, is there an *Empirick*  
 “ so ignorant, who will not fancy himself  
 “ able to cure a Fever, if there is nothing  
 “ more to be done but to satisfy those  
 “ which are commonly called the *Curative*  
 “ *Indications* in all Fevers, *viz. to evacuate*  
 “ *the febrile Matter by the Help of Sweats,*  
 “ *and to guard against the Symptoms which*  
 “ *may happen to arise?* For he may be sure  
 “ of raising a Sweat by the Help of *Venice*  
 “ *Treacle, Gascoign's Powder, Plague-water,*  
 “ and a *warm Regimen,* the doing of which  
 “ is commonly his only Aim, especially if  
 “ he has been used to hear of the Word  
 “ *Malignity;* and as to mitigating the  
 “ Symptoms, he has nothing to do, but to  
 “ have Recourse to *Diacodium,* whenever  
 “ the Patient wants Rest, to *Clysters* when  
 “ he is coltive, and so of the rest. But he  
 “ will

CHAP. “ will not be able, either by the Strength  
 IV. “ of his own *Genius*, or the Prescriptions  
 “ of Physicians, to discover what Kind of  
 “ Fever it is which he has to deal with,  
 “ provided we believe, (*and Posterity may*  
 “ *perhaps believe it*) *that there are various*  
 “ *Kinds of Fevers, each of which requires a*  
 “ *different Treatment from the rest, and that*  
 “ *one and the same Fever, of whatever Kind*  
 “ *it be, is to be treated after one Method,*  
 “ *when it first comes on, and after another,*  
 “ *as it advances, and so on, through its dif-*  
 “ *ferent Stages, as long as it continues.* But  
 “ how will one who is unacquainted with  
 “ the natural Course of a Disease, (which  
 “ alone can instruct him in the true Method  
 “ of Cure) be able to take his Indication  
 “ from this or that Symptom, since he will  
 “ not be able to judge whether it is occa-  
 “ sioned by the Method of Cure which he  
 “ makes use of, or by the Disease itself.  
 “ It would be tedious to enumerate all the  
 “ Subtleties, and minute Particulars, which  
 “ occur to Observation, *in Practice*; for  
 “ they are so many, and of such Moment



“ towards saving Peoples Lives, that there CHAP.  
 “ will be room for the latest Posterity to IV.  
 “ add something to them. The Art then }  
 “ will not become contemptible by being  
 “ considered in this Light, (*i. e. as an Art*  
 “ *which only imitates Nature*) but will be  
 “ rendered more illustrious, and more diffi-  
 “ cult; *so that none but Men of Wisdom and*  
 “ *sound Judgment will be allowed to practise*  
 “ *it.*”

Having made this Apology for the Art,  
 and shewn in what the Practice of it pro-  
 perly consists, I will conclude with a Word  
 of Advice to all such as may hereafter be  
 tempted to set up for REFORMERS in Me-  
 dicine. Let me then advise all such to  
 consider, that if, instead of treading in the  
 Steps of those great Authors I have been  
 mentioning, they should amuse themselves,  
 on the one Hand, in framing new *Hypo-*  
*theses*, they must expect to meet with the  
 same Fate which other Framers of *Hypo-*  
*theses* have done; or if, on the other, they  
 should try to abridge the Study of Physick,  
by

CHAP. by contracting the Art into such a narrow  
 IV. Compass as THEMISON did of old, and  
 some modern THEMISON'S have done of  
 late, their Attempts will prove abortive, as  
 those of their Predecessors have already  
 done: And the pretended Reformers of  
 both Kinds would do well to consider,  
 supposing they should meet with the good  
 Fortune, or rather Misfortune, of having  
 their Novelties approved of, what a shock-  
 ing Reflection it must be to them here-  
 after, to think that Thousands may per-  
 haps have fallen a Sacrifice to a Scheme  
 which owed its Being only to their Avarice  
 or Vanity. But if they have really a Mind  
 to improve the Art of Physick, let them  
 try to do it by following the ancient Road;  
 let them use the same Diligence in observ-  
 ing the Rise, Advancement, Changes, and  
 Decrease of the Phænomena of Diseases, and  
 lay down Rules for foretelling them, with as  
 much Certainty, as the Ancients did; let  
 them improve the *Therapeutick* Part of Me-  
 dicine, by retrenching those Superfluities in  
 the *Materia Medica*, which latter Ages have  
 intro-



introduced; but let them not venture to CHAP. censure, or alter the *Hippocratic* Plan. For IV. the Office of a Physician is like that of a Builder, who undertakes to repair a decayed Pile; he must add what is wanting, and subtract what is superfluous, support the Fabrick, where it is weak, open obstructed Drains, &c. but he must take Care, at the same Time, to keep the Plan of the Original Architect constantly in View, lest while he is endeavouring to repair, he should, in reality, subvert the Fabrick. This is a Method which they will find, indeed, to be more laborious than that of framing *Hypotheses*, (however ingenious they may be) to found their Practice on; or than that of *ringing the Changes with a Sett of Remedies*, as *Empiricks* have always done; but yet not so laborious as to deter any one from the Undertaking; for HIPPOCRATES has shewn the Way, and it is much easier to follow the beaten Road, than it is to strike out new Paths in Science. Later Physicians, therefore, have this Advantage over the Inventor of the Art, that

CHAP. it is easy for them to acquire that Know-  
 IV. ledge, in a short Space of Time, which He  
 attained with infinite Labour and Assidu-  
 ity. But however laborious it may be to  
 follow the *Hippocratic* Method, it must  
 be done, if a Man has a Mind to exercise  
 the Art with Reputation to himself, or to  
 the Advantage of the Community which  
 he is a Member of. For, to conclude with  
 the Words of the divine old *Coan*, “ Me-  
 “ dicine is an Art, which has existed from  
 “ ancient Times, and by which many use-  
 “ ful Things have been discovered, as many  
 “ more will be in Time to come, by such  
 “ as are qualified for the Task, and ac-  
 “ quainted with the Discoveries which have  
 “ been already made: *But if any one shall*  
 “ *neglect and despise these Discoveries, and*  
 “ *pretend to make Improvements in the Art,*  
 “ *by pursuing another Road, he will deceive*  
 “ *himself and others; for it is impossible to*  
 “ *be done.*”

F I N I S.











